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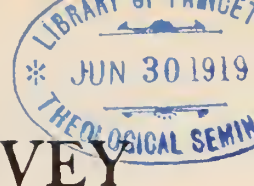
The Missionary survey











# THE MISSIONARY SURVEY

WADD C. SMITH, Editor

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# The Missionary Survey's Campaign for 50,000 Subscribers

**GOAL: A Subscription in Every Presbyterian Home.**

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## THE HONOR ROLL

Every month (have you noticed it?) some new church names are being placed on the SURVEY'S Honor Roll. Just to guard against the possibility of your forgetting what that means, let Jack say here that any church having an average of one subscription to the magazine to every five *resident* communicants is entitled to have its name placed on the Honor Roll.

If every church should get on the Honor Roll it would mean a subscription list of *seventy-five thousand!* Think of that!

And why not?

If one church can get on the Honor Roll, so can another. Fifty cents a year puts this magazine within the reach of practically every home in the Church. As a rule, the smaller churches seem to find it less difficult to attain to this distinction—or do they try harder? But some of the very large churches have done it. The Honor Roll now carries about every kind of church in the Assembly—big, little, rich, poor, medium and mission churches. What class is your church in?

One fact has been outstanding, where the most difficulties have been overcome, namely: the Woman's Society, with the active co-operation of the pastor, humanly speaking, put the enterprise across. How does your pastor stand on the MISSIONARY SURVEY?

Listen to this faithful Survey worker: "I am anxious to put our church of *twelve hundred members* on the SURVEY'S Honor Roll this year. With only one hundred and fifteen subscribers now, the outlook is not very hopeful, *but I am not easily discouraged.*" No, thank the Lord, she is not, and we know why: "The Lord shall help her, and that right early."

Have you asked the Lord how to do this thing, you who may have made an effort and failed? Try that. This is His business and your big success is ahead of you, doubtless—in Him.

## Latest on the Honor Roll.

Womble, Ark.; De Ridder, La.; Blackwell Memorial (Durham), N. C.; Jackson Springs, N. C.; Balmorhea, Texas; Appomattox, Va.; Buchanan, Va.





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REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

## MONTHLY TOPIC—SIGNS OF THE TIMES.

**T**HE present world situation, it seems to us, can be summed up as to its essential features in a few words.

The one outstanding fact is that democracy has come to a world that is not ready for it. In order that representative government may be beneficent there must be wise and good men to administer it, and the selection of wise and good men for that purpose can only be hoped for when the masses of the people are sufficiently intelligent and have such moral standards as will cause them to appreciate wisdom and goodness in their rulers.

In such a country as Russia, therefore, with its 180,000,000 people, only 20 per cent. of whom can read and write, and a very large proportion of whom are either irreligious or believers in a very corrupted form of Christianity, the only solution of the problem must be found in the education of the masses and in bringing them under the power of the gospel of Christ in its purity. This is the tremendous problem that confronts the Church of Christ with reference to Russia. At best it will require a generation for its solution, and while it is being solved we may look for troublous times in that large section of the world.

Mexico has at the present time an almost ideal paper constitution. It has the most up-to-date and advanced laws intended to secure the liberties of the people and the welfare of women and children, and all those elements of society that need governmental protection. It happens that just at the time that these political arrangements have been brought to this condition of desirability the condition of the masses of the country people is perhaps more wretched

than it has been in all previous history. This also undoubtedly is because of the illiteracy of the masses of the people and their lack of any true knowledge of the Christian religion. The solution of this problem must be the work of at least a generation, and can only be accomplished in a generation by the expenditure of vastly greater effort and sacrifice on the part of the Church than has characterized its work in Mexico during the past generation.

What has been said above will apply to China and India and Southeastern Europe and Africa and the greater part of Latin America.

We believe the indications are that a new spirit is taking possession of the Church of Christ and a new sense of its responsibility in connection with this great world problem. The many movements in the direction of establishing closer and more harmonious relations and greater unity and co-operation between the various branches of the Church of Christ in their work is one indication of this new spirit. Another indication is found in the enlarged giving to all church enterprises reported during the past year by all the Home and Foreign Mission Boards of the United States and Canada. It is practically assured now that the material resources of the Church for meeting its world task will be greatly enlarged in the near future. The supreme need of the hour is that there may be such an outpouring of the Spirit of God on the Church as will clothe her with the spiritual power to make her material resources available for the accomplishment of her spiritual mission.

## FOREIGN MISSIONS AT THE GENERAL ASSEMBLY.

**T**HE Chairman of the Assembly's Standing Committee on Foreign Missions was Dr. John M. Wells, of Wilmington, N. C., pastor of one of the great mis-

sionary churches of our Assembly and a lifelong enthusiast in that cause. The contributions of his churches to Foreign Missions reported in financial statement for last year

were over \$12,000.00. As a matter of course, therefore, the annual report of the Executive Committee received intelligent and sympathetic consideration at his hands.

We publish on this page the Standing Committee's report as adopted by the Assembly, calling special attention to the item in regard to our work in Mexico.

As the result of the negotiations with our sister churches at the recent conference held in Mexico City we move our missionary forces from Northern Mexico to the States of Michoacan, Guerrero and parts of Morelos and the federal district in the south, territory adjoining that occupied by the Presbyterian Church, U. S. A., and containing a population about four times as large as that of our field in the north. The reasons for this move are: First, that there was a congestion of missionary workers in our northern field, representing several other denominations, while the field we go to in the south was almost entirely neglected; second, that by this move we bring all the Presbyterian Mission work in Mexico into one block, and thus secure greater homogeneity in the Protestant Church to be developed in Southern Mexico.

The General Assembly expressed its approval of this move, and calls on the Church to take hold in earnest and press forward to the accomplishment of its enlarged task in Mexico. Heretofore we have been merely playing at Mexican Missions. Why we should spend \$110,000 on Korea, a country of 15,000,000 people in the Far East (which is none too much for us to appropriate to that

field), and only \$17,500 on Mexico, also a country of 15,000,000 people, blood cousins of the people of Korea and Japan, living in conditions even more wretched than the people of Korea, and as greatly in need of the pure gospel, is something difficult to be explained. We sincerely hope that this state of things is not to be continued much longer, but that we will now begin to address ourselves to our Mexican task in real earnest.

The Foreign Missions popular meeting on Monday night was a very inspiring one. Rev. W. C. Buchanan, of Japan, and Rev. S. Dwight Winn, of Korea, spoke effectively of the work in their fields; Dr. Smith, our Executive Secretary, who came by New Orleans on his return from an eight months' tour of our Eastern Missions, thrilled the Assembly with his eloquent and graphic account of his experiences and observations of missionary life and work, and the present conditions and outlook in those great fields.

Attention is also called to the recommendation that our Sunday schools, instead of directing their contributions to some special object in the line of equipment, undertake this year to provide for a definite part of the support of the regular work in Korea. The amount asked for is \$40,000, just the amount the Sunday schools raised fifteen years ago for the building of our Congo steamer. We rejoice at this recommendation, believing the time has come when our young people should begin to be advocated to take an interest in work as a whole, rather than have their interest limited to special objects included in the work.

## REPORT OF STANDING COMMITTEE ON FOREIGN MISSIONS ADOPTED AT NEW ORLEANS.

**Y**OUR Committee respectfully presents the following report:

We have carefully considered the annual report of the Executive Committee on Foreign Missions, have had before us our Executive Secretary, our Acting Executive Secretary, and our Treasurer on Foreign Missions, and have considered the overtures referred to us. From these various sources of information we are impressed with these outstanding facts: we rejoice that the income of our Committee for the year was \$791,440.73, which was an increase of \$121,153.46, but our rejoicing is clouded by the fact that the cost of our work for the year was \$868,768.34, because of the price of silver, the high rate of discount and the vastly increased cost of all expenses.

We rejoice at the splendid work that was done by our noble missionaries in winning five thousand four hundred and ninety-one

souls from heathenism to Christ, but our rejoicing is clouded by the fact that those missionaries are overworked and breaking down for lack of reinforcements, and that, instead of increasing our forces on the front, we have to note a net loss of five workers.

From Africa comes the news of improved organization, of splendid progress in the translation of the word and of peace through a more trying period.

From Brazil comes the news of the increasing confidence of the Brazilian Government in our missionaries.

From Cuba comes the news of the unification of the Presbyterian work, and the assignment to our Church of the educational work of the missions.

From Mexico comes the great cry of need, fifteen millions of our next door neighbors in the most dire physical, mental and moral distress. We face there a great new



Girls of Cardenas High School on steps of School building after "the game."

field assigned to us, and are saddened by the fact that only \$17,914.00 could be appropriated for that field. There is need of facing this great need and great opportunity for entering into the work there with the greatest energy.

From China comes the news of the meeting of the first General Assembly, and that real progress is being made in teaching the students and educated classes.

From Japan comes the news of encouragement along educational lines and from evangelistic meetings, and from Korea, in spite of all the misfortunes and sadness of the people, there is the same faith and consecration that has characterized that Church from the beginning.

We recommend the economy and efficiency of our Committee's administration.

We offer the following recommendations:

1. That classes be organized in all our churches to study "Fifty Years in China," by Rev. S. I. Woolbridge, D. D., the Mission Study text-book recommended for the current year, and that Mission Study classes for men be urged to study "Money, the Acid Test," by David McConaughy.

2. That all our Sunday schools be asked to co-operate in the Korea campaign this year, following the "Seven-Year Plan of Missionary Education" in Sunday school in the fifth year, and while this plan is primarily a plan for missionary education, we ask

them to give \$40,000,000 toward the support of that work for the year.

3. That the Assembly recognize the invaluable help of the three million dollar campaign in March, 1918, toward the support of Foreign Mission work, and urge the heartiest co-operation in the progressive campaign.

4. That the Assembly grant the request of Rev. Henry L. Reaves, of our Mid-China Mission, to be allowed to join Soochow Presbytery.

5. That in view of the transfer of our Foreign Mission work from Northern to Southern Mexico, the Rio Grande River be designated as the boundary line between our Home and Foreign Mission work, and that the Mexican churches of Brownsville, Harlingen, San Benito and Mercedes be transferred from the care and aid of the Foreign Mission Committee to that of the Home Mission Committee, and be advised by the Foreign Mission Committee to ask for admission into the Texas-Mexican Presbytery.

6. That our churches be urged, with prayer, through sacrifice, to give the full amount sought for Foreign Missions through the progressive campaign, namely, \$1,100,000.00 for the present year, \$1,332,000.00 for the year 1920-21.

7. In view of our confident belief that the above amounts will be raised by the Church and our debt thus extinguished, we feel that the end sought in overtures for Lexington

and East Hanover will be thus secured, and recommend that the Assembly decline to grant the request made in the said overtures.

8. In answer to the overture from Greenbrier Presbytery touching the understanding of some form of Mission work in Russia, we recommend that our Executive Secretary bring that question to the consideration of the Foreign Mission Secretaries of the Presbyterian and Reformed churches at their next conference, to discover whether they regard such work as practicable.

9. While rejoicing in the full and hearty co-operation and fellowship already existing among the Foreign Mission Boards, and Committees of the Presbyterian and Reformed Churches in the United States, and trusting that these may become closer still, the Assembly does not see its way clear to consent to the complete unification of these bodies suggested by our Executive Committee.

10. That Rev. J. F. Cannon, D. D., of St. Louis, Mo.; Rev. W. T. Thompson, Jr., D. D., of Knoxville, Tenn., and Messrs. George W. Watts, of Durham, N. C.; C. A. Rowland, of Athens, Ga., and Richard Hancock, of Lynchburg, Va., be elected members of the Executive Committee for a period of three years. And we recommend that Rev. W. L. Caldwell, D. D., shall be named as alternate to any one of the above, who may decline to serve, and if other vacancy occurs, that Dr. E. G. McDougald be named.

These men are named not only for their fitness, but because we believe that the magnitude of the work makes it desirable that

many Synods be now represented upon the Executive Committee.

We would at the same time call attention to the confusion in our minutes as to the terms of the members of the Executive Committee, Messrs. Diehl, Scanlon, Dale, Mason and McCallie, are now to serve one year; Messrs. Vance, Currie, Chester, Raymond and Buckner are to serve two years, and Messrs. Cannon, Thompson, Watts, Rowland and Hancock are to serve three years.

11. In view of the increased cost of living we recommend that paragraph 26 of the Manual be amended, so as to allow the Committee discretion to change for the time, if they find it desirable, the allowance fixed for the children of missionaries.

12. The Assembly expresses appreciation of the services of S. S. Chester, D. D., who for a quarter of a century has shown wisdom and tact in his administration of the Foreign Mission work, and invokes for him the continued blessing and guidance of the Holy Spirit.

13. In view of the greatly increased difficulty and cost in carrying on the Foreign Mission work, the Assembly calls our Church to special and constant prayer.

14. As we have faith to believe that the present year will see the payment of our debt, and the placing of funds in the hands of our Committee for the enlargement of the work, the Assembly advises our Committee to begin at once to plan and secure workers that with the opening of the year 1920-21 there may begin an advance movement to go in and adequately occupy that part of the world assigned to us to win for Christ.

## HANGCHOW COLLEGE.

*Dedication of New Chapel.*

MRS. MARY H. STUART.

*(Reprinted from the Shanghai Mercury.)*

Hangchow, 13th January.

YOUR correspondent is now on a visit to Hangchow, the special occasion being the closing exercises of the college here, and the dedication of the new chapel, which took place on January 11th, and was a notable event for this part of China. "Beautiful for situation" is the Hangchow Christian College on the banks of the Dzien Dang River, just above the famous old city, and every new visit confirms one in this impression. The writer well remembers when this place was a waste desert, one of the nine "Dragon Heads" jutting into the river, against which the famous Bore has been spending its diminished strength for centuries. Now to see these rough hills graded

into fine roads and crowned with the splendid buildings of this noble hall of learning, with all the appurtenances of an up-to-date institution, is one of the miracles of modern missions, having wrought such changes within two decades. The crowning building to this group is the new stone chapel just completed, which was dedicated on Saturday last. It is built entirely of native hewn stone, the roof supported by great timbers of oak, the whole structure solid enough to last for centuries. We do not know of any such college chapel in China. Then to crown this noble structure is a beautiful pipe organ, which contributes no little to the general effect. The whole is the gift of the Tooker family, who from

the inception of the college have contributed to its building fund, but since the death of the father their gifts have been concentrated on this chapel as a fitting memorial to him, and have reached the generous sum of about \$25,000. Thus China and the United States are linked together in this visible expression of loving interest. Great credit is due to the college architect, Mr. J. M. Wilson, who has labored incessantly, under many obstacles, in carrying out the wishes of the family in planting this loving memorial on a foreign shore, and this building will always be a monument to his skill and perseverance. A large crowd of visitors came out from the city on last Saturday to take part in the ceremonies of dedicating this beautiful building to "the glory of God." One felt a kind of exultation as the band of nearly 200 students marched into the well-filled church to the triumphant notes of the new organ, as well as when the songs of praise from the great congregation made the hills resound. We thought of the "hills clapping their hands," and the "desert blossoming as the rose"; and felt very thankful for what "our eyes had seen, and our ears had heard" in these latter days. Pastor Yu Koh-tsen, of Shanghai, made the dedication address, going back to the first house of worship in the wilderness, and following the idea down the ages to the present occasion. The dedicatory hymn and prayers followed, closing with the benediction.

The next two hours were spent in rest and refreshment, the whole company being entertained on the college grounds. At 2 P. M. they reassembled for the graduating exercises of ten young men from the college senior and ten from the college junior, a classification which at present prevails. The program consisted of the usual "farewells" and "responses," with one oration in Chinese and another in English. Some fine singing by the college quartette added to the entertainment. Quite a number of certificates were given for proficiency in athletics, and the handing out of twenty diplomas was a ceremony of some length. The college president had remarked facetiously that the double ten should remind them of the natal day of the Chinese Republic, and help them to stand for independence of thought and action; but the response from one of them was that the character 10 was a cross, and ought to teach them the sacrificial spirit as they went out into the world. Most of these young men have secured work and will soon be taking their part in the outside world.

A very pleasant reception by the graduation classes to all the visitors brought to an end this very full and interesting day. The crowd of visitors went away with a new impression of the value of this great institution in their midst, while the college will long remember it as one of their notable days.

## MR. WILSON THROUGH MEXICAN EYES.

*(A Visiting Newspaper Man Gives His Impression of the Great War President.)*

*(The following description of an interview with President Wilson was written by J. de J. Nunezy Dominguez, in Excelsior, a newspaper published in Mexico City. The interview described is presumably that in which President Wilson made his famous speech to the Mexican editors proposing a new doctrine of Inter-Americanism to take the place of the Monroe Doctrine. The article is interesting, not only because of the impressive picture it paints of the President in these war days, but because it is written by a neutral, and especially by a Mexican.)*

**A**N aide-de-camp points out to us with quiet but friendly gesture the places we are to occupy in order to have our interview with President Wilson. We are in the "Blue Room" of the White House, where we have arrived after passing through the lawns which lie between the street and the presidential dwelling. It is a

severe room. Almost down to the floor the walls are painted a dark blue, made darker by the heavy curtains which hang at the windows. Two chandeliers, suspended from the ceiling, flaunt their prismatic crystals in the afternoon glow.

We are silent, expectant. Running my eyes over the faces of my companions, I see signs of emotion. In their countenances I can trace the nervous tension; their eyes are fixed. It is a solemn moment.

There is a stir among the attendants. Ready hands sweep back the curtains, and framed in the luminous square of the door stands Mr. Wilson. A hearty round of applause greets him and the great man smiles. Then, while one of our number makes a brief address, I look him over at my leisure. There are the eyeglasses, the same I have seen pictured a thousand times; that thin face is the one which photographs and engravings have carried to the ends of the earth: from that mouth, with its strong-looking teeth, has gone forth the new evangel of the nations.

The President listens attentively. His hair, though gray, is not yet white. His clean-shaven, angular face reveals by its clear skin and high color perfect physical condition, and his form, neither short nor tall—short rather than tall—is erect and firm. He is dressed simply, in summer wear, a blue serge sack coat, from the left lapel of which a small chain descends into the outside pocket, white trousers and white low shoes. As he turns toward the speaker his characteristic glasses and his thoughtful head are lighted up by rays from without, which glitter fascinatingly upon the marble columns behind him.

The thing that chiefly impresses me is his democratic simplicity; it promptly puts at their ease even those who, like ourselves, have come from distant and foreign lands thus into his presence. This first citizen of the United States is in appearance merely a reputable inhabitant of any one of the country's cities, a circumstance which at once gets in motion a wholesome train of thought. One reflects that, after all, a government of the people by the people has no need of pedigreed beings after the manner of princes, but simply of plain men like this, who, for all of his modesty, is guiding over the sea of politics a mighty ship of state, carrying thousands upon thousands of free citizens.

Now the President is speaking, and our spirits strain with attention, like tense cords on which the slightest breath might play. His voice is clear and firm, the voice of a man accustomed to face audiences of free

voters. His manner and accent are moderate at first. Finger and thumb pressed together seem meant to add emphasis, to underscore, as it were, his opening sentences. Then his voice becomes vibrant and individual. It warms especially as he begins to speak of those high ideals which are his special doctrine. His right arm is lifted apostolically, and his hand opens as he dwells on the liberation of peoples and the rights of humanity. Turning then to words of welcome for us and of good wishes, a smile plays over his face.

There were moments while he was speaking when, good college man that I am, I fancied myself a student on a recitation bench in Princeton University, faced by a wise and genial professor. It was as though the President were speaking in some sacred hall of learning, which gave all the more weight to those wise words which make him a preacher of progress. Then when I came to him in line, to take his hand, when I heard from his lips the courteous words, "I am very glad to know you!" I pressed with genuine reverence those fingers which were created to transcribe words of incalculable significance for the world.

And with the emotion of that moment still upon me, when my good star brought me into the presence of one of the leading men of these stupendous times, I have hastened to set down these lines that I might imprison in them one of the most indelible recollections of my life as a journalist.

(*The Mexican Review.*)

## AN INCIDENT.

REV. WARREN H. STUART.

WHY were you not at school the last few days, Big Sister?" I asked when visiting in a poor mud hut with thatched roof.

"That story cannot be mentioned," answered the mother, a little woman, unkempt and old at forty.

"Yes, but I missed Big Sister and have come to inquire. I hear that her father will not allow her to come."

At this the torrents are loosed, and out comes the ugly story, part from the mother and part from the girl of fifteen.

"Oh! if I had only not gone in when that girl called me in!" she wailed. "She and her older sister-in-law called me so often, and I went in a little while!" It seems that Big Sister's father has two women "outside," one the mother of the girl who called Big Sister in. She complained to her of her father's actions, and Big Sister replies,

"What good does it do for you to say these things to me?" With that some very strenuous things are said, not only to Big Sister, but also to the father when next he comes. The father goes back and cruelly beats his daughter and her mother, and reviles them shamefully. Again and again the child came over his words, "He said, 'You are no daughter of mine,' and to my mother, 'You are no wife of mine and I am not your husband,'" and she would weep afresh. He told them, "You had just as well get out or starve, for I will do nothing for you." He has a good farm in the country, but the school fees were paid by the girl herself from money she earned with bits of sewing. Yet he will not let her go to school, saying that she is only out to run about the streets. He broke up her precious slate, and she does not dare to bring her few little books home.



I asked the mother why she does not send the girl to her mother-in-law, as this is a favorite solution of difficulties here in China, but she answered, "She has none, and her father was always twitting her with it, telling her, 'No one wants you,' and is that anything for a father to say to his little daughter?"

The mother had been beaten blue on the shoulder till she could not raise her hand to her head, but she made complaint only, "I've lived with him thirty years, and he never would beat me *with a rope; he always took a stick.*"

I exhorted them to dry their tears and cheer up, though I feel rather hopeless for them. I asked the mother why she does not hire out, but she said, "My eyes are bad, and who would hire me?" Both she and the

girl have asthma. This little girl has been one of our most responsive students, and loves so to be taught, and is so appreciative. She really loves the Saviour, and I truly believe is a Christian, though not allowed to go to church. One day I was teaching Mark 7:21-23, and asked, "We all have these things in our hearts. What can cleanse such a heart?" Quick as a flash came the answer, with the brightest smile and a sweet, awed voice, "The precious blood of Jesus." She was so radiant over being at school I hate to see her so sad. I told her to wait till her father's anger has cooled and then see if he will not let her come again. In the meantime I will go once a week and teach her Bible lesson.

Such is heathenism.

## CHINESE JOTTINGS FROM COLUMBIA UNIVERSITY.

REV. LOWRY DAVIS.

### ENTERTAINING CHINESE STUDENTS IN CHRISTIAN HOMES.

**M**ANY Chinese students in America bear testimony to the Christian home as an absolutely unassailable proof of the truth, power and beauty of Christianity. Dr. Sailer, of Teachers' College, once invited Dr. P. W. Kuo, Dean of Nanking Government Teachers' College, China, to his beautiful home in Englewood, N. J. The latter spoke of the experience as a dream, so foreign was it to China and the highest Confucian teachings. Mr. Chang Po Lin, the distinguished principal of Tientsin Middle School, once called together a group of representative students and teachers of Columbia University for a special conference on China's problems. Above all else he emphasized the Christian home and the importance of introducing Chinese students into such homes in New York. He said, "About all these men see of New York is the Subway and Broadway." Is it any wonder that

many of them return to China, saying that Confucianism is as good as Christianity?

In many homes in New York and Englewood the doors are open to the Chinese. Dr. Paul Monroe, Director of Education, Teachers' College; Dr. Sailer, above mentioned; the dean of the institution, and many of the professors and students who have apartments rented do much to initiate the lonely student into the fellowship of the American home. But alas, such friends of the Chinese students are all too few. The call now is to every Christian to open his or her home to these men that Christ in his loveliness may appear to them. And sad is the day if Christ be not found in that home!

It was the joy of the writer and his wife to entertain several Chinese while in New York. These visits resulted in a deep friendship and fellowship which will bear fruit mutually in the years to come.

### PRESENTATION OF THE CHINESE FLAG AT NEW YEAR BY MISSIONARIES.

One evidence of genuine friendship was the presentation of the Chinese flag to the Columbia Students' Club. Miss Jackson, a missionary from the Strait Settlements, suggested the plan, and secured the money from various China missionaries in the university. The writer and his wife were asked to purchase the flag and present it at a

meeting of students in their home. Several of the most interesting young men of the university were our guests for the occasion and accepted the flag with a graciousness rather enviable. One of these men is a specialist from Dr. Kuo's school, Nanking. He seemed very susceptible to religious influence.

## MCAULEY MISSION VERSUS AMERICAN WHISKEY IN CHINA.

The Chinese students resent bitterly the present determination of the whiskey men to move their distilleries to China. They welcome any possible help from American Christians. One of them accepted our invitation to visit McAuley Mission one afternoon. He realized most vividly what whiskey would do for China, and came away resolved to

help organize the young men of China against the enemy who has destroyed so many thousands of American youth. The Chinese students almost to a man recognize America as China's truest friend on earth. Was there ever such an opportunity for our Christian homes to introduce them to Christ?

## WE ARE GOING HOME.

Mrs. B. C. PATTERSON.

**W**E are going home! Seven years since our return to China. This will be three furloughs in twenty-eight years of service. Seven years since we saw our two big boys and other loved ones. But this going home is not unalloyed happiness. Such a wave of interest is just now spreading over our entire field that we really have a feeling akin to that expressed by Paul, "of being in a strait betwixt two."

Our Church here in these seven years has made a long step forward. It is supporting its own pastor, and everyone now is planning and praying for a new church building. Mrs. Junkin had a picture drawn of the new church, which is estimated to cost \$5,000. The outline of the church is divided into fifty squares, each square representing \$100, and as a square is paid for it is painted red. The first square to be painted red was my sister's contribution. Our native pastor is ideal as a personal worker, and he preaches well, too. I have never known anyone to visit among the congregation as he does. I have been seeing special developments in the personal work I have been doing. I think you friends must be praying more than usual for me. One home has opened up a new village, and this village is opening up other villages. Old Mr. Li, one of our most active Christians, remarked last night, "There is no hardship in preaching the gospel these days—people want to hear." Two Bible women just returned from the country report a most wonderful welcome from the people.

One hundred and twelve delegates attended the Home Missionary Society meeting recently. This newly opened village, mentioned above, has invited them to meet there next time. They are planning to rent rolls of cloth and also use mats, to make a tent to entertain them in. The delegates always furnish their own food. Tea is furnished and firewood by the entertaining church.

There are five women here from Budz, one of Mr. Patterson's out-stations. They are the best informed of any country women that have ever come. One is a girl of most remarkable spirit. She was baptized before her marriage, and she has gotten her in-laws interested in her religion. She says she risked her life when she was baptized. She determined any suffering they would inflict she would receive.

Old Mrs. Lix, who was such an important factor in the opening of Sutsien, is now in what will no doubt prove her last illness, though no one can ever prognosticate death for a Chinese. They beat anything to recover that ever was. A man walks the streets here now with one-half of his face eaten away by an ulcer. It's most startling to meet a man with half a face. Then we see most wonderful tumors that are left growing till they become immense. One man used two pillows, one for his head and one for his tumor. Another supported a tumor by a string tied to his hat.

Another one who helped much in opening Sutsien was a thoroughly wicked man, a small military official who had served under Gordon in the Taiping rebellion. He knew foreigners and he was not afraid. He never cared for religion, but he helped the cause.

I spent a large part of this afternoon getting myself acquainted with Paul's missionary journeys and suiting them to a map in Chinese. Some part of every day must be spent in preparation for teaching. I am planning to tell you a lot of things when I see you. Dr. Smith said many returned missionaries he had heard told nothing but what could have been gotten from an encyclopedia. Not much that I will tell you could be found between those lids.

There is a family of Mohammedans coming now as inquirers. They have no mediator in their worship, but make themselves worthy to pray by personal cleanliness. They eat no pork, and for this reason



Athletic Drill at Presbyterian High School, Chinkiang.

they will not use any bowl, tea cup, or chopsticks that anyone else has used. They do not call the "Gentile" vessels ceremonially unclean, but use the plain word "dirty."

I was reminded the other afternoon that Sutsien is still heathen. As I walked the streets, heads of criminals were hanging by their queues on the city gates; twice was I

called "foreign devil"; and one child covered the eyes of a smaller one to keep me from stealing its spirit through the eye. I overheard two little tots just able to talk discussing me. One asked, "Is she a foreign devil?" and the other replied in the cutest way, "Why, no, that's Mrs. Patterson."

## NATIVE MARRIAGES AT KASHING.

MRS. M. A. HOPKINS.

**W**E have had two New Years this year, our own and the Chinese New Year on February 1, when their spring begins. It began with a big snow and the thickest ice we have seen yet in China, thick enough for us to have ice cream twice.

Our own New Year we all spent in beginning the year well by doing routine work. We cannot afford to lose that day, because the Chinese New Year makes us lose a week. The week is not really lost, for they all come calling on us and we call on them and preach all over the city day and night. The shops are all closed for a few days, and that gives

those who work seven days a week the year round time to listen to the gospel. Some of our best evangelistic work is done at that time. When the Chinese children call they wear new aprons with big pockets, and carry off all the goodies we serve them with the tea. The women and children we entertain in one room and the men in another room.

This year all our Mission Schools closed a few days before New Year, and all the young people who could afford it were married at that time. Mr. Hopkins' dress suit is in demand for such occasions. He is small enough for his clothes to fit fairly

well, and the students do love to be married in foreign clothes. This year one boy in Hangchow had to hurry up his ceremony an hour long it was—to get out of the suit and ship it back to Kashing for a friend to use the next day. His friend happened to be Mr. Hopkins' helper. His bride had just finished a second term of teaching in Hangchow. She came to our home to prepare for the wedding. Her clothes were so pretty, pink ornaments in her black hair, a pink silk garment and skirt over a pink wadded garment and trousers, pink silk hose and pink satin slippers. As I looked at them I thought what a pity she could wear them only once, then must dye them all black. She wore a chiffon veil and carried a bouquet made by us foreigners. It was a cold rainy day and we all went in chairs across the city to the chapel near the groom's home, where the city pastor performed the ceremony. It was my first Chinese wedding and seemed very awkward to me. A friend of the family stood in the corner of the chapel and called out a written program in a loud voice. A school girl played the wedding march well on a tiny organ. The bride came in with her two maids, all in Chinese costume, followed by the groom and his two attendants, in foreign clothes. In the middle of the ceremony we sang a hymn,

and after the minister finished we all went up one by one and bowed to the couple, then they went and bowed to the father and mother. When I spoke of how crude it seemed to me, the old missionaries laughed and said it was a real nice wedding. The wedding feast came next, but I could not stay, because I was just getting over a severe cold and could not risk two more hours in the cold. I have my first feast yet to attend. I forgot to tell about the preliminaries of the wedding. A week beforehand we received an invitation in a red, red envelope to the wedding feast. The customary necessary reply is to wrap a dollar in red paper and send to the groom, for which he sends you a receipt.

I want to tell you about my first real meal in a Chinese home. Our pastor's wife invited five of us to a meal last week. We wrapped up in all the warm clothes we had and went in a file down the narrow street. We were met at the gate by our hostess and a young Bible woman, and with many bows and empty words entered the brick-paved guest room. In the middle of the room was a round table all set, with a dish, chopsticks, and a china spoon at each place, and tiny dishes of dried beans, wine eggs, water chestnuts, peeled orange peanuts, tiny muscles in the shell, and many other things



Boy Scouts of the Presbyterian High School, Chinkiang. The one beating the drum is Donald W. Richardson, Jr.

I did not know the name of all around the table. We had the blessing in Chinese, then our hostess served each of us with our own spoons from the big dish of hot beef and turnip stew in the center of the table. Then we had liver stew, then a taste of cold chicken dipped in rich sauce. Then the real dinner was brought in, a big Chinese chafing dish full of a queer, jelly-like spaghetti, cooked in chicken soup, dotted here and there with delicious fish balls. All around this big dish were placed a dozen kinds of little bowls of meat. At that time we were served out hot rice, and I was thankful to get mine after tasting all those meats. This meal was almost a feast. Our pastor does not eat that way but once a year, and is careful of waste then. All we left, and it is polite only to taste the meat dishes, is carefully saved and served the next guests. I

do love Chinese food, and this was all so well cooked and served so hot. The pastor was in the kitchen attending to the cooking while his wife entertained. She stays in the kitchen when he has guests. Their four little tots were everywhere. The three-year-old one kept singing "Hear the pennies dropping" in Chinese. After the rice course we had tea, and talked and nibbled watermelon seed. Of course, I could not talk, but I listened and enjoyed the social good feeling and watched our hostesses, thinking how much more they have in their lives than the usual Chinese women. They were able to discuss the church work, things and people outside their own city, even understood a little about foreign affairs. The missionary had given them an education and home ideals that the average woman in China does not dream of.

## COSMOPOLITAN GUESTS.

JULIA S. BEDINGER.

IN glancing over our guest book the other day the thought came to me: Well, I believe we've had such various guests that they could almost be described as the well-known advertisement of "Heinz's 57 varieties." Our school being closed on account of Spanish influenza (but so far a mild form, I am thankful to say) gives me more time to spend at my desk, so this morning I've been making out some statistics. Did I hear you sigh? Well, I'll try to state them as briefly as possible.

In a little less than three years we have entertained in our home sixty guests; this means from one meal to a stay of nine months. I'm not counting in the afternoon cup of tea served to callers, largely government employees, the majority of whom are Belgians and Scandinavians. Of course, the largest number of guests were missionaries, forty-one adults and twelve children. Most of these were with us a week or so going to or from their fields of labor, and include our Southern Methodist neighbors (since this is their transport station) as well as our own Presbyterian family. Our Methodist bridal couple had to wait here a little more than three weeks because the unaccommodating sand banks prevented a passenger steamer making its regular schedule up river. Or, to state it otherwise, the weather man didn't order rains early enough to put an end to our annual dry season. Next on our list comes four State officers, then two diamond prospectors, and last of all a trader, who, by the way, is a relative of a famous English author.

These various people represent the following countries: America, Canada, Cuba, England, Belgium, Germany, Sweden, Norway and Denmark; and the following religious beliefs: Presbyterian, Methodist, Baptist, Episcopal, Roman Catholic, Lutheran, Congregational, Belgian Protestant, Plymouth Brethren, Dunkard and Disciple. No doubt our paths will never cross again with some of these acquaintances of a few days, but with others friendships have been formed which will last always. It would be too long a story to mention each guest individually, so I've selected three outstanding ones. First comes the late beloved leader of our own Mission, Dr. Morrison. The part he took in the baptismal service of our baby will remain a sweet sacred memory. Then an English missionary, who has served out here for more than twenty years. About ten years ago he lost his wife and now for four years has been blind, but is really doing the work of two men now. His face lights up with enthusiasm when he tells of his boys' school and his work with the typewriter in reducing a native dialect to writing in order to give the gospel to a new tribe. Indeed, it was a benediction to have this consecrated soldier of the cross in our home. One guest, a young man, was not a professing Christian. Our last letter from him stated that he had read through the pocket Testament placed in his hands and he planned to make a study of it. And so we are realizing more and more that there is a service to be rendered the white man out here in addition to our work with the native. Please pray that we may be faithful to this

trust. We want our home to be like the one described by the poet in the following words:

"Let me live in the house by the side of the road and be a friend to man."

*Lusambo, Congo Belge, Africa.*

## NEWS FROM MUTOTO.

REV. PLUMER SMITH.

WHILE we are in an out of the way place, yet the news of peace reached us November 15 at 1 P. M. We were indeed glad. While it may be months before there is any change in the conditions out here, yet the strain of it all is over. As a small way in which it affects us, before the war a piece of eight yards Americana was sold for \$1.20, while now it is \$3.00.

Mr. Edhegard has been sick for three or four days, but is about well now. He is now busy building us a new church here and is doing it well. Mr. and Mrs. Edhegard and the Smiths aim to leave here the middle of February for America. I think that we will go first to my father's, Rev. Newton Smith, Ararat, Va., for about three months, and then on to my wife's father, Mr. J. C. Russell, Bellview, Mo. We are under your orders, to be sure, if you have any plans for us, but this is how we have been talking. I imagine that we will reach America about the middle of May, that is, the Smiths, Mr. and Mrs. Edhegard are talking some of stopping for a month or so in England.

Mr. Crane is away now visiting some out-stations. We began school yesterday. He has been gone for two weeks, and will be away about a week longer.

Our work grows and grows all the time.

We cannot get around often enough to see our out-stations.

The Smiths have been having a snake-killing time. Since we moved into this house three years ago we have killed ten snakes near this house and fourteen in it. We hope none of these will, I mean that we hope none of their relatives, come out and bite us. If they will let our babies alone. Our two-year-old was one day sitting near his basket of playthings when a native boy who was with him jerked him up, ran with him out on to the porch and yelled for some one to come and kill the snake. About three weeks ago while Mr. Crane and I were away on a trip a leopard came, broke into the goat house, killed a sheep, and left, for some reason not carrying the sheep with him. It was about midnight, but some boys who sleep in the kitchen heard the commotion and went and told the native elder, David. David borrowed Mr. Crane's gun, entered the goat house, and when the leopard came back shot him, but did not kill him. The next day the natives found some blood and two leopard teeth, and went to the forest, but when the leopard roared they all ran. We hope that the leopard will let us alone.

During the last week of December we had a conference for the native evangelists of the Mutoto out-stations.

## LETTER FROM MRS. JAMES McL. ROGERS.

THE following letter from Mrs. James McL. Rogers, telling of their work and first impressions of Korea, is so interesting and has been so much enjoyed in the Foreign Missions Office that we have decided to let the friends of the happy little family, as shown in the accompanying picture, and readers of THE SURVEY enjoy it with us:

"Soonchun, Korea, April, 1919.

"Dear Dr. Chester:

"This is the first letter I have written to you since our coming to Korea.

"We arrived in Soonchun on the 31st of October, 1917. This was the Emperor of Japan's birthday, therefore a holiday; so our telegram informing the station of what was about to befall them was not delivered.

How good it was to find such friends as received us, even though we took them by surprise.

"Korea from the first has been full of delightful surprises for us, for we were totally unprepared to find such variety of scenery; such picturesque villages nestled in every mountain cove, or straggled along the irregular coast. The villages were only exceeded in quaintness by the white clad people from them, who came very soon to have a 'sight-see' of the 'new American doctor.' These people have become very dear—Korea means home to us, especially so since a certain little party joined our household last summer. David Ross at eight months is the merriest, dark-eyed little son one could possibly wish for. The Koreans are quite pleased when



The Rogers, Soonchun, Korea

they see his hair and eyes. 'Just like one of us,' they never fail to say. When they come to our home for a 'sightsee' he rivals the victrola as the center of attraction. They are usually fond of all the foreign children, so the 'Little Doctor,' as they lovingly call him, always comes in for his share of their attention.

But I have not told you of our work. Of course, upon arrival we were put to language study, in which I must confess Dr. Rogers has far outrun me. His first five months were spent with text-books and teacher, but in the spring our Korean doctor's unexpected departure forced him into full hospital routine. Later, when Miss Greer was called to America, still more work fell to his share; work, though heavy, nevertheless has been a source of ever-growing interest and satisfaction. His shortage of language was at first a problem, but the station members solved it for him by always being by to assist in every possible way; so in this manner the summer rush of patients was accommodated, and not only received physical healing, but in many cases the Great Physician began His work in their lives—always they went away having heard the message.

"In the early fall Dr. Rogers was called to Japan to take the imperial government examination for a medical license. This work was to keep him in Tokyo several

months, for you 'cannot hustle the East'; so David Ross and I joined him there about the first of October. We were quite pleasantly located and enjoyed the novelty of city life for a time, but when we started for Korea at Thanksgiving time it would be hard to tell which joy was greater—the one of going home or the satisfaction of realizing the muchly coveted license was going with us. Korea had never been quite so beautiful as she seemed when the ferry entered the Fusan harbor. The bare hills were not what they seemed to so many sojourners—to me they were rose colored, not red. Often while enjoying the "sights" of Japan I would declare myself home-sick for the 'smells' of Korea, which was 'going some,' so Dr. Rogers expressed it.

"Since our return my hands have been full reorganizing my household. Keeping house in a foreign language often carries me to the verge of brainstorm, for when I use my 'choice (?) Chosen mal' the servants always insist that they *speak no English*.

"A greater part of our worldly goods arrived on Christmas Eve; of course, old Santa brought me load, and it was about the best gift we could have received. We had almost despaired of seeing them again, but the fifteen months of separation only made the joy of their arrival the greater. We unpacked and entered the Christmas day with a spirit that even broken mirrors, missing bed rails

and water-soaked books could not dampen—it was indeed a wonderful Christmas—the happiest either of us have yet known.

“So time passes for us here at Soonchun. The greater part of my time, at present, is taken up with the affairs of the house, but I study a little and teach a little. Through the baby’s nurse I am able to talk to the women who come to our home, but this only

helps me to see the greatness of what lies at hand for us to do.

“Dr. Rogers and I both wish you a very happy and successful new mission year. We are sending you a copy of ‘the Latest Thing in Korean Missionaries’—just a bit of springtime from ‘the land of the morning calm.’”

## CHUNJU, KOREA.

STATION REPORT FOR QUARTER ENDING DECEMBER 31, 1918.

THE visit of Dr. Egbert Smith in October made the opening of the last quarter most helpful and inspiring. He came in a spirit of fellowship and sympathetic understanding and offered many valuable suggestions in connection with the all-embracing questionnaire which had been prepared by him for use in conferences.

Another source of inspiration was the meeting held by the Buchman party in Kwangju for the purpose of arousing and increasing a zeal for soul winning among the missionaries and native workers. Those who attended were greatly benefited and passed on the spirit of the meeting to those who were not privileged to be there.

The all-absorbing topic of conversation for the past few months has been the “flu.” Some one opened a window and “influenza.” It is reported to have been brought in by soldiers returning from Siberia. Comparatively speaking, the foreign residents have come through the epidemic in a wonderful way; the natives and Japanese having suffered dreadfully, dying by hundreds. Dr. Robertson says that in spite of the great number stricken with influenza, very few came to our hospital, and in most cases those had developed pneumonia and lingered for days at death’s door. The only exceptions were the members of the hospital staff, every one of whom had a speedy recovery. The probable reason for the Koreans not coming to our plant was that they were well on the road to recovery or dead before they could decide to go to a hospital. At some of the churches it was impossible to have a meeting of the congregation, not because of any quarantine regulations, but because everyone was sick. Never has there been more sickness in the country. In many places the crops could not be harvested for lack of workers and coffins could not be bought, so great was the demand. Our schools were closed for ten days, as teachers and pupils were unable to continue their work. There were no deaths among the number.

Among the events of interest two should have special mention—the dedication of the McCutchen Memorial Bible School building and the Founder’s Day celebration on the tenth anniversary of the Boys’ School on December 2d.

Mr. McCutchen has had the oversight of the Bible school building, and has put in much time attending to every detail of its construction. He has every reason to be proud of the neat, compact and attractive appearance of the edifice. The dedication ceremony was very impressive. At that time a short account of the consecrated life of her in whose memory the school was built was given and at the close of the service the keys of the building were handed over to Mr. Eversole, the secretary of the station.

Founder’s Day was a gala day for our school boys, teachers and community. In the morning there was an interesting program of addresses and songs, as well as a history of the school from the beginning. In the evening the fun began with a lantern procession around the compound, and at 7 o’clock a “special stunt” program was presented to an enormous crowd of spectators.

During the quarter there have been special efforts made to reach the unevangelized by holding tent meetings in strategic points in the different districts. Mr. Tate reports having taken part in seven such meetings of a week each, and feels that there were results. In some places those who were interested in Christianity at the meetings have been organized into groups and are still meeting. At one place there was no house in which to meet and no money with which to secure one. At another nothing could be done on account of direct opposition to the gospel. At one place it seems probable that a church may be organized, as a number of young men expressed their desire to become Christians. Mr. Tate visited all the churches in his own territory, as well as those in Mr. Winn’s, of which he has charge.

The Woman’s Bible Institute met, with an



attendance of thirty-two students, which was more than could have been expected, taking into account the epidemic. One special reason for gratitude was that there was only one case of "flu" during the entire month. Though the attendance was small, the spirit of the class was fine, and teachers and students were drawn very close together in the study of the word. Mrs. McCutchen, Mrs. Tate, Miss Tate and Miss Dysart taught, with some assistance from Mr. McCutchen, Mr. Eversole and Mr. Kim, the pastor of the West Gate Church. There was only one graduate, but her history is full of interest. Ten years ago she was converted. She could neither read nor write, was 45 years old and had the use of only one eye. Being poor she had little time for studying, but so eager was she to read her Bible that she carried it with her to the kitchen; she prayed, worked and wept, and soon learned to read. She has been a zealous personal worker, and has gone out in all kinds of weather trying to lead others to Christ. She entered the institute five years ago, and though thirty-three others entered with her, she was the only one to complete the course. Her husband was the guest of honor at the graduating exercises.

The members of the station enjoyed a most delightful Thanksgiving spread with Miss Tate and Miss Buckland, after which all gathered around the fire and sang patriotic songs.

Miss Tate with her faithful evangelist made a trip to the newly established church in Mr. Clark's field, where they were joined by Mrs. McCutchen's Bible woman. They found a small group of women who had united with the church elsewhere, but had not gotten in touch with the local church. These women were glad to have some friends with whom they could join in prayer and praise. The church building was a busy place while the foreign lady remained there. During the day Miss Tate and one of the Korean women received visitors at the church, while the two Bible women went out visiting. At night there was a great, curious crowd, a house full and yard full; some to hear the strange words and some to see the strange foreign women. After her return from the Buchman meeting Miss Tate went out into Mr. Tate's field; being rained on nearly all the way, it took some time to dry out bedding, but the desire of the women to study and the solicitude of the leader and the deacon for their comfort amply repaid them for the hardships of the journey. At the second place the evangelist was taken ill with the influenza the night they arrived. For three nights there was no sleep, as she developed bronchial pneumonia and was very ill. No fuel was to be had, so a walk of three miles had

to be taken, facing the wind, which naturally made her some worse. She finally recovered, and Miss Tate and she joined in the work of the Bible Institute for a month.

Mr. Clark, who in the absence of Dr. Reynolds has charge of his field, made a visit to eight of his churches, at which time fifteen were baptized and a number received into the catechumenate. Then came a visit to twenty-three of his own churches, in company with Mr. Kim, the co-evangelist, who has been helping for over a year, and who has rendered very valuable assistance. As a helper he had served eight or nine years in this field and knows the people well. The epidemic interfered greatly with the fall collections for every cause, and the work seemed to be at a standstill, if not actually receding, in most of the churches. A few signs of aggressiveness were noticed. In three of the churches bells have been hung, in another a liberal, but poor, woman has given money for a bell, and in still another a new stove has been bought. In two or three churches there are marked signs of growth due, humanly speaking, to the personal work of the leaders. While the native pastor and helpers held some classes, Mr. Clark accepted an invitation to assist in a two weeks' class in Seoul, held there for the pastors, elders and other officers of the city district.

Mr. McCutchen has sufficiently recovered from the accident of last spring to engage in regular work among the churches. With the exception of six of the most inaccessible churches of his circuit, which were visited by his associate pastor, he has visited all the churches for the fall administration of the sacraments. He had the great pleasure of welcoming into full communion this fall forty-six adults and into the catechumenate forty-one. Six infants were baptized, two elders were ordained, one installed in a church to which he had moved, and two other efficient leaders were elected to the office of the eldership. Two good Bible classes were held in this field, while thirteen evangelistic meetings, conducted by volunteer workers, were held during December and the churches much refreshed. The finances of this field he reports to be in good condition. Five helpers and an associate pastor are giving good help and are being faithfully supported, according to the policy of the field. A 25 per cent. increase in salary was voted the helpers, and the churches are coming up well with their proportionate part of this support. The native pastor is receiving native support entirely. Yen 150 has been contributed for Home and Foreign Missions in this field—an increase of 40 per cent. over last year. A cause for great rejoicing is found in the reclamation of Pastor Kim, who, because involved with

material things, has reconsecrated his life to the full work of the ministry.

Mrs. McCutchen's Bible woman deserves mention. She has been capable and faithful in the work. After assisting in the work with Miss Tate in Mr. Clark's field, she visited the churches of two counties in Mr. McCutchen's field. She was then taken ill with influenza. When scarcely able to walk she came in from the country for the opening of the Bible Institute, and assisted for two weeks with the work of looking after the boarding department and evening study hall. She had only two or three days at home with her little son and her mother when she went out to do personal work among the women of the districts where evangelistic meetings were to be held.

Our girls in the school did good work, both in the literary and self-help departments. Four girls received money for their work over and above their food. A number of the older girls have helped in the Sunday schools at the West and South Gate churches, and a prayer meeting has been held at the school for the other girls. The Christmas entertainment this year was doubly enjoyed because of sharing it with the women of the Bible Institute; the entire preparations were made by the girls and they carried out their plans very creditably, giving the guests much pleasure. The term closed with examinations, and most of the boarders went home for the holidays.

The Boys' School opened finely with a force of new teachers headed by a man who seems to be capable of enlisting the co-operation of both students and teachers, but the promise of study and uninterrupted work was sadly dissipated by the epidemic, and affairs were also thrown out of joint by the resignation of the Japanese teacher, whose place as yet has not been filled. Mr. Eversole reports the Extension Sunday Schools at West Gate and South Gate as making good progress both in numbers and in interest. At the South Gate there is an enrollment of about seventy pupils and ten officers and teachers. At the West Gate 175 pupils and twenty-five officers and teachers. At both schools there were Christmas entertainment with special songs—accent on the special—recitations, rewards for attendance and studiousness, and last, but not least, a Christmas package of confectionery for the children. In addition to these two schools, there is one outside North Gate and one in a village over the pass west of the compound, the enrollment in these being about twenty each.

The past quarter has been an interesting one in the medical work. In the number of "in-patients" in the woman's ward the record was broken, there being seventeen wo-

men during almost the entire month. In October there were thirty-eight major operations, and most of the female patients were surgical cases. A Japanese took Dr. Robertson downtown one day to see a baby sick with influenza, only to get his prognosis of the case. After examining the baby, it was the doctor's honest opinion that the child would recover even though treated by a Japanese physician, and he told the parents what he thought. They seemed greatly relieved, and when the baby seemed out of danger the father came up to the hospital, thanked the doctor and paid him two yen for his professional opinion. Among the surgical cases there were some very interesting operations performed. At one time there were two women in the hospital for large abdominal tumors. Dr. Robertson has crowded our tiny Japanese home, these tumors, and every case has recovered. A few changes have been inaugurated which will be a help in preventing wastefulness, decreasing temptations and increasing efficiency. Now a daily account book is kept at the dispensary, showing the name of each patient that came during the day, the medicine given him and the amount of money received from him. A monthly report is also being made, which shows the amount of expensive medicines used during the month, also receipts and expenses in detail. The cash is counted each morning, the expenses and receipts carefully noted, and the books balanced. Of course, since this is done errors are at a minimum. During the quarter 125 patients entered the hospital, there were 88 major operations, 480 new cases seen at the dispensary and 538 return cases. The total expenses amounted to yen 2,538.92, while the receipts were yen 1,815.68.

Mrs. Clark has had charge of the Woman's Missionary Society of the two city churches in the absence of Mrs. Reynolds. In October the meeting was most encouraging, there being an attendance of thirty-one, with a collection of yen 3.24. In November there were only six members present on account of the influenza, and in December only ten or twelve. The members are working for an attendance of fifty and an increased collection, in order to do more work in addition to that of the one evangelist who spends fifteen days in each month preaching in the city.

The last quarter of 1918 was one of great strain and one that brought many difficulties and temptations to the native Christians. We are all grateful for the dawn of peace and trust that the coming year may mean a turning of the corner and a movement of steady progress all through the Korean Church.



High School Building, Cardenas, Cuba.

**"LO, I AM WITH YOU."**

Lois Johnson Erickson.

We do not go alone, for he is with us,  
Stilling the tempest as we cross the sea,  
Guiding us surely o'er that waste of waters  
Just to the place where he would have us  
be.

He walks beside us, through us brings his  
kingdom,  
And blind men see, and lepers find their  
Friend;  
Daily he gives the "hundred-fold" he prom-  
ised;  
Lo, he is with us always, to the end.

**A LETTER FROM MISS MARIA J. ATKINSON.**

Takamatsu, Japan, Jan. 2, 1919.

**T**HE end of one cycle of time and the beginning of another has come and with it comes much food for serious thought. A retrospect of the labors of the past year reveals a paucity of visible results that make me pause in the rush to execute plans in "keeping things going" and ask "why?" And the conclusion seems forced upon me that the ministry of intercession is neglected not only by those on the far-

flung battle line, but by those who are supposed to supply the ammunition and keep the hearth fires burning at home. If you really so desire, you may have a share in this great work of winning the world for Christ. Get Dr. Motts' book, "Intercessors the Greatest Need," and there you will see your great opportunity. During the terrible world war that has just closed our people realized as never before the value of universal and united prayer. As I saw how one place after another decided to devote a definite period daily to intercession for the suc-

cess of the struggle for democracy and righteousness, my heart longed for the time when God's people at home would see how necessary intercession is for the success of this other and greater warfare "against principalities, against powers, against the rulers, of the darkness of this world, against spiritual wickedness in high places."

Dear friends, you counted it not too great a sacrifice to lay time, money, self—your very best—on the altar to sustain our boys and bring success to the cause so dear to us. The world justly applauded your patriotism and devotion. You have put God to the test, so to speak, and He has shown you that He does answer prayer. Now will you not test Him yet further in intercession for a lost world, in intercession for your missionaries, who so sadly need your prayers? Your heartiest co-operation and sympathy was necessary to win that war; it is even more necessary to strengthen the arm and steady the nerve of the soldiers of the cross.

Realizing my utter inability to conduct this warfare to a successful finish, I feel

constrained to make this personal appeal to you and to anyone in your society really interested in the great work of soul saving to bear me to a throne of grace constantly. If this appeal meets a responsive chord in any heart I would appreciate a personal letter and would be glad to give definite information about the work, its difficulties, its encouragements, its needs, that thus you may pray more intelligently, more sympathetically. In one of our small stations the two lady missionaries and their children meet daily for a season of prayer and already they are feeling the blessed results. May it not be that the Master looking at our efforts is grieved because "there is no intercession." In this warfare we need men, we need funds for equipment, but far more than these we need your prayers, your earnest intercessions. Will you withhold them? That "prayer moves things yonder" has been proven in the past. God grant that we may be moved to give ourselves to prayer this year as never before and thus insure a large blessing.

### A CALL TO PRAYER.

1. For Korea, especially for Missionaries and Christians there.
2. That we may make the most of our new opportunity in Mexico.
3. For the Inter-Church World Movement.
4. For the Blue Ridge Conference, June 24th through July 3d, held this year under the auspices of the Inter-church World Movement.

5. For the Young People's Conference at Montreat, June 26th through July 6th.

6. For the General Foreign Mission Conference at Montreat, August 11th through 18th.

7. For the large company of Missionaries returning to their fields this summer after furlough.

### A CHURCH WITH A RECORD.

REV. R. W. JOPLING.

**A**T the annual "get-together" meeting of the University Presbyterian Church, April 9th, one feature was of unusual and general interest.

This was the unfurling of a service flag, bearing thirteen stars, each representing a man or a woman who has gone from this church to the Foreign or Home Mission Fields or into the Y. M. C. A. as a life work.

The flag is of original design, made by the Woman's Auxiliary of the church, and, so far as we know, is the first flag of the kind to be unfurled in any church.

It is made of blue silk, with a white Constantine cross bearing the blue stars artistically grouped, and leaving space for more to be added, as others from this church may answer the call of God.

The names for which the stars stand are:

Foreign Missionaries—Mr. Robert Knox, Korea; Mrs. Robert Knox, Korea; Miss Mary Dodson, Korea; Mrs. John Vinson, China; Mrs. C. F. Hancock, China; Mrs. Conway Wharton, Africa; Dr. and Mrs. Eugene Kellersberger, Africa; Mrs. Frank McElroy, Africa.

Home Missionaries—Rev. S. L. Joekel, Texas; Miss Mabel Hall, North Carolina.

Y. M. C. A. Workers—Mr. W. A. Smith, Siberia; Mr. R. C. White, Texas.

In addition to these, we have Mrs. M. P. Young, in China; Miss Mary Kirkland, in Africa, and Mr. J. S. McRae, a candidate for the ministry, who volunteered while attending our church, as students in the University of Texas. Also Miss Essie Mae Davidson and Miss Anne Rutherford, members of the church, engaged in Y. W. C. A. work in Austin.

This church also has the distinction of having two ministers, Rev. Robert E. Vinson and Rev. T. W. Currie, the former president of the University of Texas, and the latter acting president of the Austin Presbyterian Theological Seminary, who worship regular-

ly with us, and whose families are on the rolls of the church.

We think this is a record of which any church of 328 members would be proud.

*Austin, Texas.*

## EARLY DAYS IN KOCHI.

R. E. McALPINE.

WHEN we two young men, fresh from home, went to Kochi in 1886 under the kindly escort of those gracious saints, Mr. and Mrs. E. Rothesay Miller, our welcome was most cordial by the church, the school in which we later taught, and the community in general. Even the Governor made an appointment and came riding on a splendid gray horse to make us a call. The church, though only organized a few months before with twenty-two members, had a congregation of hundreds every Sunday. They took us at once into their hearts, let us preach through an interpreter, start Bible classes, teach singing, and listened most encouragingly to anything we had to say. As for the schoolboys, we simply belonged to them. There wasn't any doubt whatever in their minds on that point. Crowding our tiny Japanese home, these boys would together work out an English remark and explode it at us, which stirred us to plunge for a reply in Japanese, whereupon the fun was "fast and furious." They even had us run races with them or wrestle, though all were ignorant of jujitsu then. In mountain tramps or seaside excursions, as spectators of the great game of polo (played by many horsemen), going to see the tiny roosters with tail feathers many feet in length—in anything at all, these boys were delighted to serve as guides and companions. One of those very boys is now a most earnest and faithful teacher in Nagoya; another is the honored head of the Ken Hospital here, and a very cordial friend, with never a hint of superior airs over his German medical training.

In those early days everything was so new, strange and interesting; from the hair-dressing of most of the men to the double jinrikisha, with their red cushions piled three high in the seat, and the "fearfully and wonderfully made" pictures in gold lacquer on their broad backs. The shape of the mountains, the contour of the seashore, the many strange fishes, the songs of the birds, the methods and tools of the farmers, the queer methods of making the beautiful Tosa paper, silk reeling, tea-picking, old pottery, ancient history of the Tosa clans, modern political ambitions of the Tosa Lib-

erals—we dipped into everything, eager to know all that was possible of our new work. Such was our zeal that once during a call on the governor, in response to his invitation, to "instruct him as to how we Americans viewed his methods of government," we took him at his word, and put in a suggestion that the zeal of the police might well be chastened a bit, as they seemed rather too fond of suddenly ordering the close of theatre meetings of Christians, whereupon we were told that often what we innocently supposed were Christian lectures were wild political utterings of hot-headed politicians. Starting with a fine moral topic, they would presently launch forth fiercely against the government in words that could not be permitted. So we began to "see things."

But there were real Christians, too, and these were largely in the majority. From the start these believers saw that to leave the work of spreading the gospel to the preachers alone was to give them an impossible task. In consequence every convert had somewhat the spirit of the Christians in the apostolic days. Each one bore witness as opportunity offered. Wherever they lived throughout the district they witnessed, gathered their friends for Bible study, and so interested them that presently the pastor and elders in the city were asked to come out and hold a night preaching service. And every one was willing to render any service possible to the desired ends. Going to one of these meetings one night, we came to a stream too broad to jump across. Instead of letting us remove our shoes to wade, men promptly carried us across on their backs, my carrier happening to be a member of the provincial legislature. One night again, as we crossed the mountains for such a meeting, very few dwellings were seen; but on reaching the place the great farm-house was crammed to overflowing. "Where did you get all this great crowd?" we asked. "Oh!" laughed a young man, "we just tap the hill-sides and out they swarm." Truly it looked that way, for there never seemed the least trouble to gather an audience of hundreds in the most lonely looking regions.

As results from these widespread and

united efforts, the growth of the church was wonderful. Although the membership was only a few tens, the congregations every Sunday were hundreds, overflowing the entire floor-space of a many-roomed old *yashiki* which was then used for the church. Festooned at one side were at least a hundred strips of paper, each with the name of an applicant for baptism. And when we presently shared in the joy of administering the rite to groups of thirty and forty at one time, always there was the wonderful sight of first stripping off these names, and then immediately posting up a sheaf of new names, often more than had just been baptized.

The thoughts of men, too, were often deep, though very radical. Many times over did we see from their questions that they were quite settled in the idea, that there is no God, men have no soul, there is no life beyond the grave, but we simply "wink out,"

like a candle; consequently there is no need whatever for any religion. The first address I ever prepared in Japanese was to show that men really have a soul, and are not mere animals. The topic was so new and strange to me that it was quite difficult at first to get at the viewpoint of such persons and to find arguments suitable to the subject. The mental journey from such a far-off viewpoint into the Christian circle was indeed very long, and yet men like that did come, and come in goodly numbers. Indeed, the wonderful and rapid growth of the Church in Tosa was largely the reason for the prophecy of that day that by the end of the century Japan would be evangelized. And, on the other hand, the chief reason, as I see it, why that high hope was so sadly disappointed was the failure to maintain the spirit of evangelism and individual responsibility among private Christians.—*From Far Japan.*

PERSONALIA.

A LETTER dated April 7th has just been received at the Foreign Missions Office from Dr. W. C. Porter, of Para-

hyba, Brazil, containing the following interesting news of the work in North Brazil:

"Our Presbytery met here on January 16th with three ordained missionaries (and Miss Reed) and nine native ministers. Notwithstanding the strain the work has gone through, due to the war, I think this was the most encouraging meeting we have ever had. The work is prospering all over the field. Every report was given with enthusiasm. Here are some statistics:

Members received on profession of faith .....	324
Total membership of the churches.....	2,812
Minors baptized during the year.....	171
Total minors baptized .....	1,211
Sabbath schools .....	21
Pupils in Sabbath schools.....	1,202

"Four young men who studied with Dr. Henderlite were licensed to preach, and work was assigned them.

"The General Asscmby at its last meeting divided the Presbytery of Pernambuco into two, forming a new Presbytery from Ceara to the upper Amazon.

"Our work is going on well. The natives are working hard, and your four missionaries, though somewhat worn with the wear-and-tear of this equatorial climate, are encouraged, and their hearts are glad for what the Lord is doing in their midst. The gospel truth is quietly penetrating all parts of Brazil; all business houses in Rio de Janeiro, Pernambuco and Parahyba are now closed on the Sabbath, by order of the city authorities.

"Brethren of the Executive Committee, rejoice with us, and pray for us.



Miss Mary Bissett, sister of Mrs. A. D. Rice, of Sutsien, who sailed for China in March to assist Dr. J. W. Bradley in his medical work at Sutsien

"God bless the Church and the Executive Committee in this new year."

A card just received from Rev. Plumer Smith, of our Congo Mission, sent from La Pillice, France, April 18th, announces the home-coming on furlough of himself and Mrs. Smith, Mr. and Mrs. Edhegard, Mr. and Mrs. Wharton and Mr. Schlotter. Mr. Smith's card also brings the sad news of the death of little Sixten Edhegard, age ten months and twenty-three days—on March 21st while the party was en route home. We extend to these dear friends and their families our heartfelt sympathy in their great sorrow.

Also a card from Rev. H. S. Allyn announces his and Mrs. Allyn's safe arrival, after a very pleasant trip, at Recife, or Pernambuco, on March 30th. They are both well, and Dr. Allyn states that he will probably be located at Pernambuco for the present.

The friends of Rev. and Mrs. R. D. Daffin, of our West Brazil Mission, will be glad to join us in extending to them a cordial welcome home on another furlough. Mr. and Mrs. Daffin are at present resting with



Since Dr. Coppedge's return home last fall he has been engaged in war work at Camp MacArthur until recently, when he was transferred to the Border, where he will probably be for several months longer. Mrs. Coppedge and the children are with her parents at Rosedale, Miss.

Mr. Daffin's parents at Marianna, Fla., their permanent address while at home.

## SENIOR FOREIGN MISSION PROGRAM FOR JULY, 1919.

Arranged by Miss Margaret McNeilly.

### Topic—Signs of the Times.

Hymn—"Oh Worship the King All Glorious Above."

Lord's Prayer in concert.

Scripture reading—Romans 10:9-15.

Prayer.

Minutes.

Roll Call—Answer with an item of encouragement from the current issue of The Survey.

Business.

Offering.

Solo—Selected.

Reading—Lo, I Am With You.

Questions—Hidden Treasure.

Hymn—Jesus Calls Us O'er the Tumult.

Topical—Hangchow College.

Monthly Topic.

Cosmopolitan Guests.

Native Marriages in Kashing.

Prayer for the needs of the work.  
Prayer of thanksgiving for the encouragements.

Hymn—Selected.

Close with the Mizpah Benediction.

### SUGGESTIONS.

It would be well for the leader to appoint some one to jot down the encouraging items and the needs as they are given, and at the close of the program have them briefly summarized and prayer offered.

If desired, "Hidden Treasure" could be used in answering roll call.

Call especial attention to the letter from Miss Atkinson in the current issue of The Survey. Appoint some one to answer her letter. The whole society should be enlisted.

## HIDDEN TREASURE.

1. A certain country has an ideal paper constitution. What country is it?
2. Only 20 per cent. of the population can read and write. Where?
3. Attention! A great man appears. What impression did he make?
4. Extra! All business houses in Rio, Pernambuco and Parahyba closed. On what day and by whose authority?
5. The "Dragon Head" has been transformed. Where and by what?
6. Absent from school. Why?

7. How can we help Chinese students in America?
8. What kind of a reply is necessary to a wedding invitation in China?
9. Mr. Hopkins' dress suit 'is in great demand. For what?
10. Some sights reminded a missionary that Sutsien was still heathen. What were they?
11. A large snake tale, but it's true. What about it?
12. Served in the Mission twenty years, has been blind ten years, but still does the work of two men. Where?
13. A zealous student, unable to read at forty-five years, entered school at fifty years, graduated at fifty-five years. Where?
14. A great need and a great work. Whose is it?

## COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation—			
May		1919	1918
Churches.....		\$ 21,666 45	\$ 17,893 85
Sunday Schools.....		900 46	313 97
Sunday Schools—Africa.....		15 00	50 58
Sunday Schools—China.....		12 99	822 55
Sunday Schools—Korea.....		1,587 15	
Societies.....		4,972 89	3,433 90
Societies—China.....		5 00	6 55
Societies—Africa.....			5 00
Societies—C. E. Missionaries.....		125 00	105 56
Societies—Korea.....		12 36	
Miscellaneous Donations.....		3,545 83	1,236 26
Miscellaneous Donations—China.....			25 00
Miscellaneous Donations—Korea.....		5 00	
		<hr/>	<hr/>
		\$ 35,848 13	\$ 23,893 21
Legacies.....		26 45	1,798 92
		<hr/>	<hr/>
		\$ 35,874 58	\$ 25,692 13
Two months, April 1 to May 31, 1919—			
Churches.....		\$ 83,032 80	\$ 52,157 54
Churches—Africa.....			5 00
Sunday Schools.....		1,823 90	1,079 36
Sunday Schools—Africa.....		32 64	165 24
Sunday Schools—China.....		661 93	1,392 87
Sunday Schools—Korea.....		2,334 06	
Societies.....		16,013 95	9,665 08
Societies—Africa.....			22 75
Societies—China.....		33 46	6 55
Societies—Korea.....		12 36	
Societies—C. E. Missionaries.....		773 75	292 92
Miscellaneous Donations.....		7,226 54	7,692 27
Miscellaneous Donations—Africa.....			5 00
Miscellaneous Donations—China.....		12 50	25 00
Miscellaneous Donations—Korea.....		5 00	
Miscellaneous Donations—C. E. Missionaries.....		5 00	
		<hr/>	<hr/>
		\$ 111,967 89	\$ 72,509 58
Legacies.....		2,226 77	1,798 92
		<hr/>	<hr/>
		\$ 114,194 66	\$ 74,308 50
Initial appropriation for year ending March 31, 1920.....			
			\$ 825,839 17
Deficit March 31, 1919.....			216,657 19
			<hr/>
			\$1,042,496 36

EDWIN F. WILLIS, Treasurer.



# THE JUNIORS



## PLEADING CHILDREN IN HEATHEN LANDS.

I hear the voices of children  
Calling from over the seas;  
The wail of their pleading accents  
Comes home upon every breeze.

And what are the children saying,  
Away in these heathen lands,  
As they plaintively lift their voices  
And eagerly stretch their hands?

"O, Buddha is cold and distant,  
He does not regard our tears;  
We pray, but he never answers,  
We call, but he never hears.

"O, Brahma in all the Shasters,  
No comforting word has given,  
No help in our earthly journey,  
No promise or hope for heaven.

"O, vain is the Moslem prophet,  
And bitter his creed of 'Fate';  
It lightens no ill to tell us  
That Allah is only great.

"We have heard of a God whose mercy  
Is tenderer by far than these;  
We are told of a kinder Saviour  
By sahibs from over the seas.

"They tell us that when you offer  
Your worship, he always hears;  
Our Brahma is deaf to pleadings,  
Our Buddha is blind to tears!

"We grope in the midst of darkness—  
With none who can guide aright!  
O, share with us, Christian children,  
A spark of your living light!"

This, this is the plaintive burden  
Borne thitherward on the breeze;  
These, these are the words they are saying,  
Those children beyond the seas!

—Margaret J. Preston.

## A BIG BIRTHDAY PARTY FOR THE BOYS OF JAPAN.

**I**N Japan the early part of the month of May is a gala time for all little Japanese boys, because it is at that time that the birthday of every one of them is celebrated. This big general birthday party is known as the fish festival.

During the fish festival every family in which there is a boy proudly heralds the fact by a flag that floats from a pole in the dooryard. It is desirable to have as tall and as big a pole as possible, so in order to get this kind of a pole it frequently happens that several families will club together and make one birthday pole do for all. This pole is then adorned with as many flags as there are little boys in the several families.

On the top of every birthday pole there is always either a glittering ball or basket filled with something bright. There is also attached to it a string of carp made either out of cloth or oiled paper and gaudily painted. These carp vary in length from three to about twelve feet. The glittering ball at the top of the pole and the string of carp are intended to convey a lesson to the Japanese youths. If you know anything about the carp, you know that it is a strong fish and can swim against the most rapid currents. Then, too, it is always so eager, so thoroughly determined to go upstream that it struggles past every obstacle on its way up the river. The glittering ball at the

top of the birthday pole typifies a valuable prize that the carp is always striving to reach in spite of difficulties.

Thus the little boys are taught that they must be determined and struggle to overcome obstacles if they would sail up life's river and attain that which is worth having.

The birthday poles are not all of the

birthday celebration by any means. During the fish festival the little boys have jolly good times, receive gifts of various kinds, and have lots of good things to eat. You may be sure that they are somewhat sorry when the birthday poles come down and the fish festival is over for a whole year.—  
*The Young Christian Worker.*

## ARRIVED AT LUEBO, BELGIAN CONGO, 6 P. M. JANUARY 30, 1919.

### "ALICE MAY."

Little stranger on the Mission,  
Alice May;  
Came to stop at Longenecker's  
One glad day.  
Hair she has and eyes and all  
That goes to make up a doll,  
Which means also being small,  
Alice May.

She has got no teeth at all,  
Alice May;  
And she does not speak or crawl,  
So they say.  
But she knows a little squall,  
Her own private signal call,  
Good for use when things don't fall  
Out her way.

Some folks say she looks like Dad,  
Alice May;  
Even this can't make her sad,  
Which they say.  
Being homely's not so bad  
If one's heart is always glad,  
Good looks are a skin deep fad,  
Any way.

If you'd like another name,  
Alice Mite;  
It would please her just the same,  
Fits just right.  
She would like to know you all,  
Missionaries great and small,  
So some day this little girl might call—  
Alice Might.

J. H. L.

## AMALIA OF VALLE HERMOSA.

### HELEN ILES ELMORE.

**D**O you know, children, that way down in Chile, in South America, it is winter when it is summer here in the United States? When it is so nice and warm here for the Fourth of July, it is cold and probably rainy in Chile. So when little Amalia Concha got out of her bed on the floor one Sunday morning in July, she shivered, for she had very little clothing, and what she had was not nice and thick, such as all of you have for your winter wear.

The Concha family were just like so many other families that I want to tell you something about how they live. Amalia had a father, mother, two brothers and three sisters; she had had many more brothers and sisters, but they had died when they were babies. The mothers among the poor Chilean people do not know how to care for their babies as your mothers know. They have never had anyone to

teach them, and most of them cannot read, so a great many babies die when they are very tiny.

The whole Concha family live in one room with a dirt floor. Out behind this room is a shack where Mother Concha cooks the little they have to eat. She has no stove, only a *brasero*, an iron pan on legs, and she uses charcoal to make the fire beneath it. All the beds are in one room, so the children cannot go to bed until the elder ones do. You children know just how you feel when you haven't had sleep enough, don't you? Well, Amalia feels the same, and she has a headache. Her mother doesn't know what she needs, so she must give her some medicine or put plasters on her little temples. Sometimes these plasters are made of soap, and sometimes they split a large bean and put a half on each temple.

We would think the food of this family

very poor. How would you like a cup of coffee and a piece of bread without butter? That is all that thousands of little children in Chile have on cold mornings as well as warm ones.

After her coffee Amalia takes up the baby—her work for the day. He is a poor little cripple, because his parents do not know that the doctors can straighten his little ankles; or perhaps they are afraid to take him to the big hospitals. He is a bright little fellow with such shiny eyes, but I'm afraid you would not care to hug him much until you had given him a good bath, for he is dirty, his clothes are dirty, and his head—oh, it's dreadful, for his mother thinks it is very dangerous to wash the baby's head, so all over the top it is as black as black can be!

This Sunday morning in July was not nice at all outdoors. You can imagine it wasn't very cheerful inside such a home either. So Amalia took her little brother on her hip, a very easy way to carry him, wrapped an old shawl around them both and started out, for she had heard that there were to be services in a little room down the street. Queer kind of services they must be, for a man talked so that even the children could understand him, and a lady made the nicest music come right out of a box. And better still, the lady had asked all the children to come up

close to this box and learn to sing some beautiful hymns. This was the second time that Amalia had been to these services and she wished to learn more of the songs.

Then, too, the last time Amalia attended the lady had shown them some very beautiful pictures, and had told them lovely stories about the pictures. She had promised one of these pictures to each child who came every Sunday for a quarter. And all the children were very eager to take one home and hang it in their bare little room.

It is through these little Amalias of the Sunday school that more people are brought to learn about Jesus, for when she learns her songs she goes home singing them and showing her pictures, and father and mother become interested. Soon they decide to go, and they take their friends, too.

This little town where Amalia lives is called Beautiful Valley. Just a few months ago a very generous friend in the United States gave money to build a bright little chapel for these people, and I am sure many more people will wish to go and hear the stories and sing the songs, for everyone would much rather go to a pretty little chapel than to a dark room with only a mud floor. I think this a very beautiful gift, indeed.

What do you think about it?—*Over Sea and Land.*

## JUNIOR FOREIGN MISSION PROGRAM FOR JULY, 1919.

Arranged by Miss Margaret McNeilly.

### Topic—Other Children.

Song—Children's Missionary Hymn.  
Twenty-third Psalm repeated in concert.  
Prayer.  
Minutes.  
Roll Call—Answer with a need of a child in non-Christian lands.  
Business.  
Collection Song.  
Offering.  
Quiz—What do you know about children in other lands?  
Recitation—Pleading Children in Heathen Lands.  
Song—Throw Out the Life Line.  
Story—Amalia of Valle Hermosa.  
Story—A Big Birthday Party for the Boys of Japan.  
Song—Selected.  
Close with the Lord's Prayer in concert.

### SUGGESTIONS.

It is not necessary to have the children prepare for roll call beforehand. At the meeting explain how the roll is to be answered and let the children give the needs as they see them.

If the poem seems too long for one child to recite, divide it among a number of children; use as many as possible in each program.

The article, "Amalia of Valle Hermosa," is written of the children of Chile, but, according to Miss James, conditions in Brazil are just about the same. When Miss James visited the States, she spoke especially of the ignorance of the Brazilian mothers in caring for their children.

Make earnest prayer for all children and the work that is being done for them in all lands.

## "ROGER, THE PREACHER."

MRS. HENRYETTA M. FIREBAUGH.

**D**OES any one doubt God when He says, "Train up a child in the way he should go, and when he is old he will not depart from it?" The following story

of an Indian boy born near Boswell, Oklahoma, some thirty years ago may help verify this promise and cheer others on their way.

At the age of eight years the little boy was entrusted to the care of a friend in whom the old father had the utmost confidence. The father suffered the separation from the son only through love for him. He realized that this friend was more capable in every way of training this young life than he was, and could give him certain advantages of which he had been denied.

The father could speak no English, and the boy spoke only "Laby talk" in Choctaw. With this limited knowledge of his mother tongue, it took the new mother only a short time to determine which language he would speak. After having made a careful observation of the boy, she jokingly said, "We'll make a preacher out of him," and to this day "Preacher" has been his nickname.

Soon after this a number of Choctaws came to the store trading, and as is their custom, six or eight "Tafuila" dogs accompanied them. They were very annoying, as they occupied all space on the porches, and stood hungrily licking out their tongues as the family ate their dinner. The mother repeatedly scolded them, trying to drive them away, but with no avail. The little fellow looked into the mother's face rather timidly, and said, "Offi, choita anum-pa ikhano Kiyoy," which means, "The dog doesn't know English.

"Jack" and "Cornie," his two dogs, afforded him much sport in his boyhood days. One time his father brought his little brother to visit him. As neither could speak the other's language, the only way Roger could entertain his brother was to string snucks on a calf rope and tie it across an open gate, then rush the calves over it, saying this caused the calves "to kick up behind."

Measles had left the little fellow with very weak eyes. This proved a handicap to him through his early school life. Not until he was fourteen years old did he dare apply himself to his studies for more than a short period of time. At this age he was placed in the Murrow Indian Orphans' home near Atoka, where he remained until he finished the academic course. It was in this Home and through the influence of a dear Baptist missionary, Rev. J. S. Murrow,

that he claimed Christ as his personal Saviour, and united with the Missionary Baptist Church. The influence of this school and this man of God has been felt in many communities throughout Oklahoma. At this Home Roger met the amiable young lady, Myrtle Pusley, who afterwards became his wife.

When his father became old and feeble, this faithful son moved back near the place of his birth, so that he might be a help and comfort to his father in his last days. So thoroughly did he appreciate his training and teaching in his early life that he devoted a number of years to teaching the children in his neighborhood; and by so doing he has given many Indian boys and girls a chance, and aroused in them an ambition for higher, better things than they would have otherwise had. God has blessed him in giving him a little boy and girl, Edgel Mitchell and Cornelia, to train for service for the Kilo. His ambition for these two little ones is beautiful, and puts to shame the love and ambition of some of our white race for their children.

This noble servant of God has recently given several thousand dollars to start an Endowment Fund for Indian Presbytery, for the education of boys and girls of his own race.

The old father had the joy of seeing his Baptist son unite with his Church before his death. The father had been a staunch Presbyterian and elder in our Church for years. The influence of this father, together with THE MISSIONARY SURVEY and *Christian Observer*, were strong spiritual forces in bringing him back into the Church of his parents.

Soon after this he felt the call of God to preach the gospel, so we leave him diligently applying himself to the task of becoming an ambassador for our Lord, and faithfully heralding the gospel invitation to his own beloved people.

O! that more of us might catch the vision he has caught! The importance of training our children in the faith, of placing them in Christian schools and under Christian influences, and developing them for Christian leaders!

## "AN OLD SWEETHEART OF MINE."

REV. R. M. FIREBAUGH.

ONCE upon a time in the long, long ago a little, homely, barefoot boy and a pretty little girl with auburn hair spent many happy hours in delightful play. Both of them possessed a fertile imagina-

tion, though it did not appear in such grotesque form or humorous attitude to either of them as it did to older minds.

The little girl could take the commonest calico scraps, and out of them would come

the most stylish gowns, in which her dolls could appear before kings and queens, and the great of earth. Her art of cooking was of great interest, too. Her pies were made of mud and water; her dishes were bits of broken china and glass; her linens for the table were snow white scraps from mother's work-bag. In fact, the whole menu was simple and inexpensive, but when the little girl graced the table there was nothing lacking.

And the boy! Well, that homely little boy could ride a stick horse as if it were the wildest broncho. Off he would go down a hard, beaten trail, and that trail in a moment would become the foulest bog-hole, the steepest mountain or swoller torrent. And somehow it always happened that these impassable obstacles would be encountered just at the moment when the maiden from the culinary department was looking. And strangest of all, her interest in his feats of horsemanship never lagged, though they were oft repeated and long continued. To these two the weather was always fine—whether rain or shine, hot or cold. These slight hindrances worked out for them a far more exceeding and eternal weight of glory—for how easy to have snowflakes in August and flowers in December, or cool green grass, or warm balmy skies—when one is happy.

But soon, too soon, this same little boy and girl grew up. School days came with their vexations, and college days bringing separation. When the little boy and girl



The Little Boy.



The Little Girl.

meet again tremendous changes have taken place. They are no longer their natural selves. He finds great difficulty in expressing his thoughts because of embarrassment, and she is possessed of a roguish spirit that delights in making it just as embarrassing as possible. Finally, after many efforts and stilted attempts, he makes it known that the ministry is his calling—and he wishes to know if she will be his life companion. For some reason or other she accepts, and they go happily together to a Home Mission field. "Where, oh, where?" Well, it doesn't matter, for all Home Mission fields are alike—full of bog-holes, stupendous mountains and impassable torrents. Many years have passed since then, the boy is still homely, but the girl very pretty.

She still uses her imagination in cooking wholesome, tasteful food from a simple larder, and uses the art of making attractive, comfortable clothes from scraps and old ones—"for dolls?" No, for two lively youngsters, who are the idols of her heart.

He still rides—"on a stick horse?" No,

but on a good pony, over roads that will bog a mosquito, through summer suns that would burn a Hottentot, and through winter winds that would chill an Eskimo. They are both busy attempting to declare God's great gift to sinful man.

They are still happy, very happy, but they need your interest and your prayers in overcoming the difficulties which even imagination cannot change, which can only be changed by the power of God, whose right it is to reign.

## JUNIOR HOME MISSION PROGRAM FOR JULY, 1919.

Prepared by Miss Eleanora Andrews Berry.

1. Song—The World Children for Jesus.
2. Prayer—That America may realize that the little brown papoose should belong to Jesus, and that every one may be given an opportunity for a Christian education, and may be won to him in Sunday schools and missions.
3. Scripture reading—Ezekiel 34:6-16.
4. Some "Truly, Truly Stories."
  - a. The Little Boy and Girl Who Became Missionaries to the Indians.
  - b. "Roger, the Preacher."
  - c. How an Indian Converted a White Man.
5. The Pilgrimage of the Indians.
6. Play—Little One-Eye's Feather.
7. Prayer—God's blessing upon our work for the Indians, and upon the little boy and

girl, grown up, that through their efforts there may be many more Rogers.

8. Song—Bring Them In.

### NOTES:

The hymns are Nos. 176 and 188 in Life and Service Hymns.

4. Articles in this issue. "c" is "The Cherokee Indians in North Carolina."

5. Write to Literature Department, 1522 Hurt Building, for booklet on the Indian work, giving this information, and see also article by Mr. Hotchkiss, "Pioneering Among the Choctaws."

6. Send 5c for copy of the little play.

An attractive little Indian invitation may be had, with envelope, for mailing, at 10c per dozen, 25c for fifty. Also a souvenir for the same price.

## "HOLD ON! WE ARE COMING!"

ALEATHEA COBBS.

A SQUAD of soldiers were trying to hold an advanced position against an overwhelming force of Huns. Their comrades were falling, the enemy pressed closer—the hope of victory was giving place to a grim determination to sell their lives as dearly as possible.

A boy sentinel, scarcely more than sixteen and small for his age, grasping the situation, shot a meaning look at his commanding officer, and without waiting for an order, sprang on the parapet under heavy fire, and wigwagged his word of encouragement:

"Hold on! We are coming!"

A hail of lead fell around him. In the confusion of the desperate struggle they failed to catch his meaning.

And the enemy had gotten aim on the boyish figure standing alone on the parapet, silhouetted against a fiery sky. His work must be done quickly. He signaled again, and yet again, while the shell-plowed earth flew into his eyes, and missiles of death whistled past his head. Finally the reply came back:

"We are holding!"

Reinforcements were rushed in, and the day was saved—but the sentinel lay in a crumpled heap in the bottom of the trench. He had delivered the message that saved his comrades. He had done his day's work and gone home.

\* \* \*

The brave soldiers of our Church—of our King—are fighting hard to hold ground,

with diminishing numbers and failing strength. Many sectors in our own country are undefended; and others are being held by veterans who ought to be on furlough or honorably retired. Their strength is waning; they are falling at their posts, with few to take their places.

The army equipment on the foreign front is everywhere insufficient. Hospitals, doctors, nurses, dentists are needed to preserve the lives and health of those fighting in the African branch of the army, where marvelous victories are being wrought by a handful of soldiers whose loved commander has fallen, and others are well-nigh spent.

It is impossible to make an advance unless relief comes quickly.

O boys and girls! You are our hope! Will you not spring up on the walls of your high schools and colleges and signal to the spent soldiers on our "far-flung battle line":

"Hold on! We are coming!"

You may not have to die as died the boy in France. It may be after a long day's battle that your tired ears will hear the Commander saying, "Well done!" It matters not. "He that loseth his life, for my sake, shall find it"—be it soon or late.

But it is great—incomparably great—to have lived in the spirit of the lad who counted not his life dear unto him, that he might save his comrades and serve his country bravely.

# AMERICA - A FIELD - A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,  
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR  
HURT BUILDING, ATLANTA, GA.

### Our July Topic: *The Indian in the United States.*

#### INDIANS OF OKLAHOMA.

BEN F. McCURTAIN.

OKLAHOMA is the Indian State. One-third of the Indians of the United States live in Oklahoma. The Indians alone could not have made this great State, but it cannot be successfully contradicted that they wielded a wonderful influence in shaping its destiny.

The people who came to Oklahoma to make their homes often needed the assistance of the Indians, which was very valuable and freely given. The white people and Indians of Oklahoma are rapidly mixing, as did the Saxon and Norman in forming what we call the English, and as a result there is no social distinction between the educated white and the educated Indian, or the uneducated white and the uneducated Indian. The Indian is a very proud race, this fact is very noticeable in this State where there are those who have a very small degree of Indian blood referring with pride to their Indian ancestry.

You will find the Indian in Oklahoma engaged in every kind of business or profession there is to follow, and in almost every instance he proves efficient. As a race they are loyal to the government. During the great world war there is no record where any Indian of the five civilized tribes was reprimanded for making disloyal remarks or objected to being drafted into the army; on the other hand, *six thousand were in the United States army, eighty per cent. of whom volunteered.* In addition to this, they purchased more than ten million dollars' worth of Liberty Bonds and contributed equally as liberally to all other war agencies. This record cannot be equaled by any other race when you take into consideration that there are only three hundred thousand Indians in the United States.

Thus we get an idea of the percentage who saw the righteousness of our cause. The hyphenless American is proving himself worthy of his ancestry, and has, therefore, a part in the history in the making that shines from many quarters. I recite these facts so that we all may know that there are no misgivings about the red man's part in the world war.

The Indians of the five civilized tribes are considered the most progressive of all the Indians in the United States. They are called civilized because they were never known to rebel against the government, and the name was applied to them in contradistinction to the Indians on the various reservations. At one time the schools of the five tribes were controlled by the various denominations, the Presbyterians having control of more than half of them, and in my opinion more was done by these organizations to educate and mould the character of these people than the combined efforts of all other agencies. It is a well-known fact that the Indians who are doing things in this State today are those, with few exceptions, who secured the foundation for their education in these schools. If the church schools for Indians in Oklahoma had the capacity and were as well equipped as the government schools, it would be only a short time until the Indians would not need the protection of the government. I being an Indian and an employee of the government, it is necessary for me to come in close contact with the full-blood Indian in my official capacity, and I do not hesitate to say that I find that those educated in the denominational schools are better qualified to handle their own business than those educated in other schools.

The Indian could not have survived had it not been for the protection given them by the government, yet the methods used by the government are not sufficient to inspire them to higher living.

Too often government employees, and missionaries, too, are sent to labor among the Indians, who know absolutely nothing about them, except what they have read in J. Fenimore Cooper's stories or Longfellow's poems, and as a rule they are not successful because they are not familiar with their subject and are not practical.

We need more men like Rev. E. Hotchkin, of Durant, Oklahoma, to labor among our people. He knows the Indian and is inter-

ested in his welfare, and he knows just what steps to take to get the very best results; in other words, he is practical in his methods. All the Indians know him and like him. The Indian is a good judge of human nature, and he soon discovers the fact if you are sincere; if you are not, he has no more use for you, and your efforts will not be much success.

If I should be called upon to express my opinion as to what would be the best way to place the Indian on a higher plane of living, make him an independent and useful American citizen, I would answer, give to him a Christian education. A person with a Christian education cannot be uncivilized.

The Ute and the wandering Crow  
 Shall know as the white men know,  
 And fare as the white men fare,  
 The pale and the red shall be brothers,  
 One's rights shall be as another's,  
 Home, school, and house of prayer.

—Whittier.

## OUR INDIAN CONTRIBUTORS.

**W**E are glad to be able to include in our department this month articles from Mr. Ben F. McCurtain, Miss Bessie Johns, and Rev. Nelson Wolfe. Mr. McCurtain is the son of an ex-Governor of the Choctaw Nation, and, as he states, is now in the government employ. Miss

Johns is one of the splendid young women who are being educated at Oklahoma Presbyterian College, and graduated in June. Rev. Nelson Wolfe is one of the ablest men in Indian Presbytery, admired and respected by all.

## DOES YOUR BIBLE PAY?

MRS. CHRISTINE BARTON MORRISON.

**A** SABBATH morning, cloudy and rainy, came instead of good weather, so for the girls of the Oklahoma Presbyterian College the regular habit of attending Sabbath school at the local church could not be carried out. Rev. E. Hotchkin, who had made other preaching plans in the country for that morning, changed them and came to "O. P. C.," and continued the services which he had begun the Friday before. His first thought was to make it a preparatory service for the evening meeting, but he could not; and when his sermon ended he asked for those who wanted to accept Christ to come forward, and quietly and thoughtfully eleven dear young lives gave their hearts to God.

Not only "the angels in heaven were rejoicing over souls saved," but the hearts of the believers present were rejoicing with them.

All year these same girls had been studying the New Testament, and the Holy Spirit had prepared their hearts, and with the earnest preaching of His Word, the harvest being ripe, the joy of reaping was seen.

Thus into the lives of Christian workers come those joyous times of encouragement; but we cannot always show the glowing colors, but must we not be honest with ourselves and show both sides, the disheartening one also? We will find most probably, when the encouragements and discouragements are weighed one against the other, that the encouragements usually are uppermost in the Christian workers' lives; but then there is that other side which must be looked at clearly, but which also often serves as a spur to better effort.

Take our school here and weigh them:



*Encouragements.*

1. One of the very best years as regards numbers.
2. Graduates proving worthy of their Alma Mater.
3. Awakened interest of Church women of Oklahoma.
4. Many scholarship gifts.
5. Answered prayers and souls saved.

*Discouragements.*

1. Lack of room, making it impossible to do many things, among them to take young, motherless girls into the boarding department.
2. Social problems for young people.
3. No endowment.

Just one other thought. In speaking of our fine graduates, one dear girl had such

a sweet regard for her Saviour that, when the lover came into her life and she found he did not respect her religion as she thought he ought, she chose her Master first.

Oh, dear people, shall we not go forward and give opportunity for many other girls to put their Master first in their lives and make their standard of life so high that our dear sons will want to do so also?

What shall we do with our Christian schools? Give them the necessary buildings and funds to compete with other schools, or let them drag on and His blessed Word be left unstudied and young lives lost for Him? Shall we not rally round His banner and "go over the top" for Him and His preached Word?

*Durant, Oklahoma.*

## "DURANT COLLEGE'S" NEEDS AS SEEN BY AN INDIAN GIRL.

BESSIE JOHNS.

THE Oklahoma Presbyterian College is accomplishing much good in Southern Oklahoma, and already its influences are being felt far and near. During my six years' attendance here I have become familiar with the character of the school, and know what it really stands for. Every earnest girl who has been within its walls sees and feels the need of such a school.

Although we now see the benefits that have been and are being wrought, still we see how much more might be done with such an institution if the proper means were given. Our college has a difficulty in being situated where there are well-equipped State schools. I have attended one of these institutions, and feel free and justified in saying that the training, care and influences of the college are better. This statement has been verified again and again by girls who also have attended both institutions.

One thing, however, that we must admit is the fact that the equipment and the financial standing of the State schools are far superior. Large appropriations are given by the State which we do not receive. By this means these schools are able to build large buildings and equip them throughout with good libraries, laboratories, and the various fine art departments.

On the other hand, our college does not receive appropriations of any kind, and its existence is entirely dependent upon the people of the Presbyterian Church. We real-

ize that our library and other equipment are not up to standard, and we can only overcome this by your help.



Miss Bessie Johns.

Our greatest difficulty is lack of room. If we had the necessary space, many more students might be trained, but as it is the State schools are able to reach more of the people than we can.

If the proposed plan of a new building is carried out successfully, the situation of the lack of room will be greatly relieved. Whether this is to be done or not remains with the Presbyterian people, for the new building cannot be erected without your help. If you do not come to our aid, we

shall have to stay in the sphere in which we are now situated, benefiting and training only a few of the students, who so greatly need it. But if you do realize what we are trying to accomplish, and will give us aid, our college will be able to expand and grow even beyond our expectations.

The people of Oklahoma need a Christian school like O. P. C. more than the State schools, and it is now left in the hands of you people as to what our future shall be.  
*Durant, Okla.*

## THE YEAR IN INDIAN PRESBYTERY.

*Furnished for Annual Report.*

REV. E. HOTCHKIN.

THE results of the year's work in the Indian Presbytery are gratifying. The campaign for Benevolences went far over the top, and while it is possible and very probable that some of the subscriptions, by reason of death and other causes, will not be paid in full, it is a fact that already the amount paid is above anything that has ever been given before. In attendance, religious zeal and giving, the 1918 spring meetings of Presbytery were record-breaking. It seemed to be a sort of premonition that many of them would not gather again on this side. No one knew then why the parting handshake on the last morning took such a serious turn, but now we know. The call came to many:

Allen Cravatt, Thompson Taylor, Benjamin James, Parker Gibbons, Dors Columbus,



Mr. Ross Frazer, Deacon in the New Bennington Church in eight months.

Wisdom Maxwell, Aser Homer, Gray Nickels, Pete Nickels, Soloman Okchia, Mrs. Waychubby, Mrs. Leflore, Mrs. James, Mrs. John Frazer, Miss Billy, Miss Nickles.

There are others to be added to this list, but this is sufficient to show how the plague of death hath wrought—something over one-fourth of the ministry of the Presby-

tery and the benefits of the religious instruction. The Presbytery now owns the lake and eight acres of land around it. Several permanent camps have been erected, and there will be built soon a home for the keeper of the property. On a prominent point overlooking the lake is the new auditorium, which seats comfortably about three hundred people.

At the spring meeting of Presbytery it was planned to carry an evangelistic message into every church within the bounds of the Presbytery. This was practically done, and with good results. At several places more than fifty professions of faith were made. At Matoy thirty-four were added to the church on profession of faith. At Bromide more than fifteen, and at Old Bennington there were quite a number. These ten-day meetings among the full-blood churches were uplifting, and there were many renewals and quite a number of additions.

We have every reason to be thankful to God for His wonderful blessings to us, and, face to face with the great scourge that He has permitted, we join with the Psalmist in saying: "Bless the Lord, O my soul, and all that is within me, bless his holy name."

"Drive for Benevolences" was a new term for the Indians, and it was some time before they could fully understand its full meaning. They are usually slow to take hold of new things, but in this case they quickly adopted the new thing, and Indian Presbytery was among the first to go over the top. They accepted it at once as a reasonable plan and a rich opportunity. The reports of the year just closed show increases in their gifts to the benevolent causes varying from twenty-five per cent. to one thousand, and this in the face of one

of the worst scourges in the history of the people.

When the new drive for the present year began many of them had not fully paid up the old pledges, but they did not hesitate to make the new pledge, and in making these they wanted to know if they could not go on paying the old until it was fully paid. Already since the close of the old year several hundred dollars have come into the hands of our treasurer. There were a few last year who objected to the plan, but practically all of these have made subscriptions for the present year.

The benefits to them have been numerous: the effects of a good plan easily understood, the increased records so pleasing to them, the increased amount of money for Presbyterian activities, the individual feature, which was carried down to the least child, the unity of mind and the larger spiritual blessings. It is very evident that the spirituality of the Presbytery has been increased proportionately with the increase in gifts to the benevolences.

*Durant, Okla.*

NEWS FROM THE WORK.

REV. R. M. FIREBAUGH.

Leonard Spears, our candidate for the ministry, got his discharge from the navy in December, and immediately resumed his studies at Austin College. He has been helping supply some of the churches, and his services are very acceptable.

Indian Presbytery was glad to welcome Rev. C. J. Ralston back into the work at the last meeting of Presbytery. He and his good wife will occupy the manse at Bok-

chito after the first of June.

Many of the churches of our Presbytery were delighted to have a visit from one of our missionaries from Africa, Rev. W. F. McElroy. We feel that much interest in Foreign Missions was aroused by his visit.

Old Goochland School has had one of the best years in the history of the school, and will close the term free from debt under our efficient field agent, Mrs. J. P. Gibbons.

*Statistics of 1919 Compared With 1918 of Indian Presbytery.*

	1919	1918	Assembly's Home Missions.	330	114
Ministers .....	11	14	Presbyterial Home Missions	615	198
Churches .....	20	19	Congregational Home Mis-		
Licentiatees .....	2	2	sions .....	700	1,728
Candidates .....	10	10	Christian Education and		
Elders .....	50	40	Ministerial Relief .....	135	44
Deacons .....	18	19	Sabbath School Extension..	90	54
Added on examination.....	96	42	Schools and Colleges.....	901	126
Added on certificate .....	13	19	Bible Cause .....	29	13
Resident communicants .....	444	357	Orphans' Homes .....	76	7
Non-resident communicants ...	92	116	Miscellaneous Benevolences.	1,333	685
Total communicants .....	536	473	Current expenses .....	1,727	1,002
Baptisms, adult .....	77	18	Pastors' salary .....	1,201	1,160
Baptisms, infant .....	30	29	Total Benevolences .....	4,774	3,388
Sabbath school enrollment....	962	560	Total current expense and		
			pastor's salary .....	2,928	2,162
CONTRIBUTIONS.					
	1919	1918	Grand total .....	\$7,702	\$5,550
Foreign Missions .....	\$ 565	\$ 97	<i>Bennington, Okla.</i>		

WILL THE CHURCH KEEP ITS PROMISE?

W. B. MORRISON, *President.*

**P**ERHAPS no work under the care of our Church is better known throughout the Assembly than is the Oklahoma Presbyterian College, or "Durant College." Situated on the outskirts of the Assembly, on the plains of the West, it has the double appeal of what it does for the pioneer white

people, and for the native children of the soil—the American Indians.

In Oklahoma there are more Indians than are to be found in any other State of the American Union, and certainly nowhere have the Indians responded to Christianity and modern civilization more than here, in

what was the first Foreign Mission field of the Southern Presbyterian Church in the days of its infancy.

Then in no Home Mission field is there more urgent need for aggressive work among the white people, who have come in from every quarter of the globe almost—and no better way to get a hold upon them than by training their daughters in a Christian school. I wonder if our people realize that, according to statistics, fewer than twenty per cent. of Oklahoma's more than two million people are identified with any church, Protestant or Catholic?

I do not believe that any other school of our Church has a greater need for its fundamental work, or a more pressing reason for its existence. There is no other school of a similar scope in this whole State. The possibilities of its further service are enormous. And yet, under God, what it shall do in the years to come rests very largely upon the liberality of God's people in the days immediately before us. It is agreed by all who know anything about the work that adequate equipment must be secured without delay or else all of the promise of past years, and even of present performance, will be lost.

The highest court of the Church has in two succeeding Assemblies promised to the school the money for its most pressing need—an additional building of size sufficient to give us housing for at least 75 more girls, and administration accommodations for a number of the departments which are now being maintained under serious disadvantages. A nucleus for this fund has been given by friends scattered the Church over, but as yet there is scarcely a tithe of what we must have in actual cash.

We have faith in our brethren, and we know there is an abundance of consecrated money in the hands of Southern Presbyterians. What use to speak further of the need? The final crisis is upon this work, I verily believe. We must take this forward step; we must obtain this enlargement soon, or the usefulness and service of Durant College will be gone forever, the largest losers being the cause of Christ and the interests of our own beloved Church. In this time of crisis, of opportunity, of privilege, will the Church keep its promise? I believe it will.

*Durant, Okla.*

## THE WIDOWS' PRESBYTERY.

MRS. BELLA McCALLUM GIBBONS.

WHEN Indian Presbytery met at Good Springs Church last September there were two Indian widows in attendance who were very anxious for the next meeting of Presbytery to be held in their church, Oski Chito, an isolated country

church fourteen miles from Antlers, Oklahoma, the nearest railroad point. Mrs. Dixon John and Mrs. Wallace Benjamin were the two Indian women, both of their husbands had been elders in the little church for years before they were called home, and their faithful wives had tried their best to keep the church alive as best they knew how. Mrs. Benjamin was very much in earnest, begged the members of Presbytery to give them one more meeting of Presbytery, and knowing how very weak the church is, one of the elders asked her if she thought the Presbytery could be cared for, and she said, "Yes, if we live, we will take care of it."

At one of the meetings of the Presbyterial the same day she plead so earnestly for the next Presbytery that she completely won her cause with the Presbyterial, and when the time came to vote where to hold the April meeting the widows had the joy of knowing that Presbytery would meet with them next time. Poor Mrs. Benjamin was one of the first victims that influenza claimed in her country. She went home in November, and Mrs. John was left alone to solve the Presbytery problem.

Several of the ministers thought it would be better to call in the meeting, have it at



Indian Presbytery.



Indian Presbyterial.

some other place; but Mrs. John still wanted it, so she got ready. An Indian elder from another church came to her assistance, built a camp, and these two camps, Mrs. John's and the elder's, entertained the Presbytery.

Oski Chito is one of the mission points where there was once a large and flourishing church, situated in a beautiful valley known as the John's Valley. The delegates attending this Presbytery walked from the station to the church, a five hours' walk, but they were all jolly and contented, reached the church, found two families there ready to meet them and dinner ready to serve. They were so hungry and the victuals were disappearing so fast that one of the table waiters, a young girl, asked Mr. Firebaugh if they had eaten breakfast that morning.

Presbytery met at 7 P. M., was called to order, by Rev. John Holden, the last moderator. Roll call showed a good attendance, with Rev. C. J. Ralston, Rev. R. M. Firebaugh, Rev. Nelson Wolfe, and on the second day Rev. E. Hotchkin, Rev. Silas Pacon and others arrived.

The weather was real cold, beds were not so numerous the first two nights, and quite a number of the ministers and delegates built log heaps, made good fires, kept warm, sat up all night talking, never murmuring, because they all felt it a duty to make the best of conditions.

There was once a flourishing church at this place. Rev. C. E. Hotchkin, uncle of our present evangelist, preached in Choctaw to these people years ago. His last meeting before he went home was held here. Mr. Gibbons and Mr. Bacon both have had regular work here, both have been faithful to the little flock, who tried so hard to

keep the church alive. Most of the people who once lived there have either died or moved away. Now there are only a few Indian people living near the old church, and they have been neglected owing to the distance from the railroad and lack of men to supply the field. Presbytery was very much surprised to find that the Valley had been settled up by white people, and more surprised to hear those people, some of them say that they had not heard a sermon for several years!

Those in attendance say this was a very harmonious meeting of Presbytery, also a profitable one. The preaching during the meeting was earnest, spiritual, and quite a number made public demonstration, showing they were interested in their salvation.

The Presbytery was glad to welcome back to the work Rev. C. J. Ralston, who by reason of his eyes has not been in active service. Mr. Ralston says he feels very much encouraged at the outlook of the Presbytery because the young Indian men and women who have been reared in the Presbytery are coming to the front.

Byars Columbus, a young Chickasaw who has recently returned from army service, was elected Moderator, presided with dignity, and convinced the Presbytery that grace had sustained him through all his arduous duties while he was in the service of his country.

We who are on the firing line here believe we are on the verge of a new and wonderful development and harvest of the seed sown by those who have labored so faithfully for God's glory among these people.

*Goodland, Oklahoma.*

## THE CHEROKEE INDIANS IN NORTH CAROLINA.

*This sketch of the North Carolina Indians was written for the July meeting (1918) of the Mack Missionary Society of the First Presbyterian Church, Columbia, Tennessee by Mrs. Fulmer, of North Carolina, who was then visiting her brother in Columbia, Mr. G. W. Hayes. The Hayes family in North Carolina have always lived near these interesting Indians, in whom they take the deepest, kindest interest. We enjoyed the paper and would like to pass it on to other societies.*

L.

IT was in 1832, and the years immediately following, that General Winfield Scott was employed in operations against the Indians, and it was sometime during these years, probably 1834 or 1835, that in command of United States soldiers he was sent to North Carolina to remove the Indians. These were the Cherokee Indians. My father spoke the Indian language and was appointed a captain and interpreter by General Scott in this removal.

The Black Fox family lived near Fort Hembrey, one of the forts built for mobilizing these Indians. When the soldiers went for this family, Black Fox told them that his wife had a web of cloth in the loom to make their clothes, and begged that they might stay till it was finished. The request was granted. Then the soldiers came a second time with marching orders. This time one of the children was very sick, so again they waited, till the child died and was buried.

At the third summons Black Fox and his family were found ready, and the old Indian asked to have a prayer before leaving his old home and there in that rude Indian hut three of the white soldiers were converted, my father being one, by the fervent prayer of this red man. On the march they came to where Loudon, or Cleveland, Tennessee, now stands. Here they had to stop, for Black Fox and all his family were ill from malaria. He came to my father and told him they must all die there on the river, but my father told him to save a part of each day's rations for several days until they had enough food for several days, and then slip out by night and go back home to North Carolina. Some of his descendants still live there. Many other Indians lived in the woods, so General Scott failed to get them. Some of these were Owl, Standing Bear, Trotting Wolf, Bird and Rattler.

Janett Smith, for many years a chief of the North Carolina Indians, was a descend-

ant of Black Fox. He married a white woman and had several beautiful daughters, one of whom married a superintendent of the "Yellow Hill School." I had the pleasure of seeing her as a bride on her way to Pennsylvania to visit her husband's family. Indians and whites are no longer allowed to intermarry in North Carolina.

Yellow Hill School is a government school and is in charge of Pennsylvania Quakers. The grounds are beautiful, buildings handsome and well equipped. Indian children are taken into this school when quite young and remain until about the eighth grade, then they are taken to Carlisle, Pennsylvania, to finish their education. These, like all other Indians, are wards of the government, fed, clothed and schooled at the expense of the United States. Aside from our government, they have a "council" of their own and govern themselves to some extent. The "council" is composed of the chief and twelve other men. The council does not interfere with the national government at all.

They are now free-born citizens and exercise their rights, living where they please, riding on our railroad cars, but never imposing themselves on the white people. If at a white man's house at meal-time they do not expect to be invited to the table, nor do they sit down by a white person on the cars. Generally they are truthful, giving confidence also in the white man and expecting truth and trust from him. Their women are usually virtuous.

They cannot live by hunting and fishing now as in the early days, so they drive teams and work during the lumber season about the lumber camps or sawmills. In the autumn and winter they go into the canebrakes of Georgia and Tennessee and make baskets and blow-guns of the cane, which they bring back and sell to white people, the price of each basket being all the corn it will hold.

On their way to the canebrake they take only parched corn for food, making this into a sort of hominy or mush. The women stop and beg for food and clothes while on the journey, but the men never ask for anything. These Indians are nearly all Baptists. They have no church buildings, but worship in their schoolhouses. The Methodist Church usually has a missionary at work among them.

There are government reservations for them, one of them being in Jackson county, North Carolina, on the Oconalufca River, a very clear, beautiful stream. Most of them are in Jackson, Swaim and Graham coun-

ties, but some are in Cherokee and other counties of North Carolina.

Eighty-five drafted soldiers have been taken from these Indians for service in the war. One of these being George Owl, a descendant of the old Owl of the exodus under General Scott, and a son of one of the men in the present council. He said: "Me go with you. Me train with you. Me go to France with you. Me no SHOOT with you! Me go to Berlin! Me shoot KAISER!" They are truly loyal, and in the drive for selling War Stamps *every one* bought his stamp.

During the Civil War Colonel W. H. Thomas organized a band of five hundred

men, which he called the "Indian Legion." When the call to surrender came they were at a small place called Qualla (where their council still meets) and were ordered to go to Webster, a nearby town, and surrender. This they flatly refused to do, say-  
man was dead. They never surrendered.

After the Civil War this Colonel Thomas was placed in charge of the Indian lands, but he lost his mind, was taken to an insane asylum, and died there after many years. Consequently these Indian lands became involved in a complicated legal tangle, which was finally unraveled by our patient national government and the red men at last received their heritage.

**As monumental bronze unchanged his look:  
A soul that pity touched, but never shook:  
Trained, from his tree-rocked cradle to his  
bier,  
The fierce extremes of good and ill to brook  
Impassive—fearing but the shame of fear—  
A stoic of the woods—a man without a tear.  
—Campbell.**

## AN INDIAN'S APPEAL FOR HELP.

REV. NELSON WOLFE,

*Chickasaw Indian Minister.*

**T**HROUGHOUT the Presbyterial year from April 1, 1918, to March 31, 1919, my work has been fairly good, in spite of handicaps by war and epidemics.

Throughout the year I've had under my care four churches, two white and two Indian churches. During the influenza rage the white churches did not have any services, but the Indian kept right on and had services almost regularly through the year. Every member of my family was afflicted with the influenza, and it took away my youngest child, a girl baby two years old. The balance of us struggled through all right.

Now near my field of work there are places where there could be good mission points established. These places are crying out to me for my services, but as it is I cannot leave my field and go to them.

There is not much gain to be made at the Indian churches, because there are only a few who are not in active service. But there are just lots of material among the white people, who I know can be reached with more workers.

The harvest truly is great, but the laborers are few; let us pray therefore the Lord of the harvest that He will send forth laborers into His harvest.

Should I have had any success in my work, *God* must have the glory, for without Him I could do nothing.



Rev. Nelson Wolfe.

Our Indian Presbytery met at a little church in the mountains, northwest of Antlers (Oskichito, an Indian name, meaning Big Cane Church). There were good times, and we did quite a business, so much so as to make us a little late on Saturday

night. Each came away rejoicing, each worker having his year's work assigned him.

God helping, we are going to do more for Him this year. Pray for us.

*Fillmore, Okla.*

They but forget we Indians owned the land  
From ocean to ocean; that they stand  
Upon a soil that centuries ago  
Was our sole kingdom and our right alone.  
They never think how they would feel today  
If some great nation came from far away  
Wresting their country from their hapless  
braves,  
Giving what they gave us—but wars and  
graves.

—E. Pauline Johnson.

## PIONEERING AMONG THE CHOCTAWS.

REV. E. HOTCHKIN.

PIONEERING in Oklahoma" by Dr. Morris brings to mind other days and other folks' days of the "Primeval Forest" and the spirit of "Forty-nine." We read from the Historical Society of Mississippi that in eighteen hundred and eighteen a man crippled in both feet went forth to a journey of four hundred miles to find the Choctaws. He journeyed from Brainard, Tennessee, and came in the same year to the Choctaw Nation in Mississippi. At Elliott, on the Yallobushi River, thirty miles above its junction with the Yazoo, the first mission station among the Choctaws was established. Our pioneer felled the first tree that went into the mission work which today is carried on among this people. In 1820 he crossed the Yallobushi River to the Tombigbee, and established a new station at Mayhew, in the present Ok-tibbeha county.

The unbroken records from 1825 to 1870 show that our hero, crippled in both feet, in a new country, without roads and without bridges, stage coaches, railroad trains or automobiles, was never absent from one of the seventy-odd meetings of the missionaries. His diary of 1852 reads like a romance of adventure. He was everywhere—in sunshine, in rain; in heat, in cold. He was oftener sick than well, but never too sick to go. He preached to the Indians, to the whites and to the blacks. His voice was heard in the council chambers of the Indians, guiding them in righteous legislation, or it might be heard by the death-bed of some poor dying negro.

The Rev. Cyrus Kingsbury, D. D., was a man of large faith and great zeal. His body rests today near the muddy waters of the Boggy, but the footprints he made upon the

sands of time are guiding many into a better day.

On July 13, 1836, the missionaries met at Ethel, Indian Territory, the new home of the Indian. The following were present: Rev. Cyrus Kingsbury, Rev. Alfred Wright, Rev. Cyrus Byington, Rev. Loring L. Williams, Rev. Joel Woods, Rev. Ebenezer Hotchkin.

These came with the Indians on that long and memorable journey through the wilderness. No pleasing face or inviting hut greeted them. Their journey had been a long one and rough. Feet were worn-out and bleeding from frozen ground and drifts of snow. Many Indians were sick—large numbers of them died.

The stuff that heroes are made out of was needed in those days. Contractors were gone. No trains or steamboats brought them the necessaries of life. Flour cost fifty dollars a barrel, and could not be secured at that. Coffee cost one dollar a pound, and sugar was out of the question. Salt was as carefully guarded as sugar is today. There were times when there was nothing in the pantry save parched corn and pumpkins. The Indians were sullen. "Had not the white people done all this, and were not the missionaries white?" These were thoughts that came as evil geni to them as they suffered from cold and hunger.

CYRUS KINGSBURY

was born at Alstead, N. H., November 22, 1786; professed religion West Medway, Mass., 1806; fitted for college with Rev. Dr. Crane, Northbridge, Mass.; graduated Brown University, Providence, 1822; And-



over Seminary, 1815; ordained as missionary at Ipswich, September 29, 1815; spent six months, January to July, 1816 in Virginia and East Tennessee under the direction of the Connecticut Missionary Society; in September, 1816, made his first visit to the Cherokees; in October, 1817 (1816?) he attended a general council of the Cherokees and Creeks, and was favorably received; made various preparations for a mission, purchasing a plantation, and returned to Tennessee to fulfil some engagements there. Began missionary operations at the place afterwards called Brainerd, January 13, 1817; was joined by Hall and Williams, March 7; labored with great diligence and bore a heavy burden of care and of business, and was subjected to great inconvenience through the year. About the first of June, 1818, Mr. Kingsbury, with Mr. and Mrs. Williams, left Brainerd to commence a mission among the Choctaws. They traveled in a wagon 400 miles through the wilderness, and arrived at the place afterwards called Elliott, June 27. After various hindrances the first tree was felled, August 15. A log house was erected August 16. November 20, 1820, he commenced a new station at Mayhew 100 miles east of Elliott. The Choctaws having sold their land to the United States in 1830, and having removed to the country west of the present State of Arkansas, Mr. Kingsbury spent five months, beginning in October, 1833, in visiting the mission west of that State. In the summer and autumn of 1834, he and Mr. Byington made a tour among the Indians west of the State of Missouri; visited the missionary stations among the Osages, Creeks and Cherokees, and in December proceeded to the Choctaw country. Mr. Kingsbury removed his family from Mayhew, in the old Choctaw country, to Pine Ridge, near Fort Towson, in February, 1836, arriving there February 25. Resided there and labored in that vicinity with great diligence and fidelity until the discontinuance of the Choctaw mission in 1859. After this he continued to labor in the same field in connection with the Presbyterian and Southern Presbyterian Boards till his death, June 27, 1870.

Dr. Kingsbury's first wife was Sarah B. Varnum, of Dracut, Mass. She met him in the field. They were married December 24, 1818. She died at Mayhew, September 15, 1822. His second wife was Electa May, of Goshen, Mass. She married Dr. Kingsbury at Mayhew, May 10, 1824. We have no record of the date or place of her death.

"Mr. Kingsbury received the affectionate sympathy and tender condolence of his brethren in that field of labor, and of all who were able to enter into the circumstances of his case. From the gospel, which he preaches to others, those consolations



Rev. Cyrus Kingsbury.

and supports were derived which can never be had from any other source." (At time of wife's death.)

"In the course of the year past (1822) Mr. Kingsbury has been obliged to take many journeys through the wilderness, and to hold numerous consultations with the chiefs, respecting the interests of the older stations and the formation of new ones. The malicious stories of unprincipled whites and the fickleness of the natives have occasioned him much trouble; and this has been, probably, the most anxious and laborious year of the mission. Still the process of improvement is going on, and a decided majority of the Choctaw chiefs remain friendly."

"In September of last year (1823), Mr. Kingsbury was attacked with the fever more seriously than he had ever been before. Immediately after his recovery he was called to attend a council, where much opposition to the present system of schools was expressed. He was able, however, to meet the opponents, and to persuade them to wait till the leading men of the nation could confer with the government of the United States on the subject. It was then supposed that the chiefs would visit Washington in the course of the ensuing spring on

important business relative to their people; but this visit is deferred for the present. In a letter written about this time Mr. Kingsbury says. 'Al. the ignorance and prejudice and enmity of the natural heart have of late been put in operation to cast reproach upon those who are laboring to enlighten the Choctaws.' Within the year past more exertions have been made than

at any former period to bring the missionary character into discredit with the natives. This has been attempted by slanderous stories and invidious comparisons. The principal agents have always been ignorant white men, actuated in too many instances, it is feared, by a strong dislike of divine truth."

*Durant, Okla.*

## HOME MISSIONS AT THE ASSEMBLY.

SO far as expressions of opinion were heard at the last General Assembly there was unanimity of sentiment that Assembly's Home Missions reached high water mark in the impression made on that body as to the character of work performed and the splendid results attained during the current year through this agency.

The popular meeting in the interests of Home Missions on Tuesday night enlightened many as to the wide scope of the work, and awakened such enthusiasm that the dignified and staid body of men composing the Assembly could not be restrained, but broke forth into tumultuous and continued applause throughout the whole proceedings.

The program embraced such features as "A Chinese Song" by the primary class of our successful Mission for Chinese, conducted by Miss Anna Creevy; song by young men of the Chinese Bible class; song by the Italian church choir, led by the pastor, Rev. C. Russo; songs by the colored commissioners, interspersed with addresses by Elder Bailey Sprang, a Choctaw Indian; Rev. Barnett Guerrant, representing the Mountain Missions; Rev. L. O. Cunningham, of New Mexico, the farthest West Missionary; Rev. J. W. Skinner, principal of the Texas-Mexican Industrial Institute, and Rev. W. A. Young, evangelist for the Colored Synod.

We regret exceedingly that lack of space prevents printing in full the able report of Dr. T. W. Sloan, chairman of the Standing Committee, and we must content ourselves with only a few quotations:

"Looked at from the financial point of view, the past year was a year of unparalleled achievement in the history of Missions in our Church. This was due, no doubt, to two causes: First, the Three Million Dollar Campaign, which was prosecuted with much earnestness and enthusiasm; and, second, the fact that the people had been schooled in sacrificial giving by the demands of the great war as never before. Whatever may be the explanation, the work has been supported by our people during the past year in an unprecedented way, for which we thank God and take courage. The record of the more distinctly spiritual results of the

work may seem at first somewhat disappointing, as the number of accessions to the Church was not so large as was reported for the preceding year. However, it should be borne in mind that probably never before did the services of the churches suffer such serious interruptions. The widespread prevalence of influenza, resulting in the suspension of public worship in most of our communities for many weeks, the absorption of the nation's energies and attention in a great military enterprise, the abandonment of their work by many pastors who went to serve the soldiers in the homeland and overseas—all these things must be taken into consideration. In view of the adverse conditions that prevailed, we feel that remarkable success has attended the work.

The Executive Committee, in accordance with the action of the last General Assembly, is following the evangelistic policy as ordered by that Assembly. Arrangements and assignments have been made as follows:

General evangelists, who are responsible for their own appointments and support, and who are required to report to the Executive Committee: Rev. J. E. Thacker, D. D., Rev. G. W. Belk, D. D., Rev. Trigg, A. M. Thomas, D. D., and Rev. F. E. Fincher, D. D.

Regional evangelists, whose salaries are provided by the Executive Committee, and who are under the direction and control of the Committee: Rev. W. H. Miley, D. D., and Rev. R. A. Brown, D. D.

Our frontier work still constitutes a supreme challenge to the Church. Vast areas, east as well as west of the Mississippi, and within the bounds of our Southern Church, are without a single Presbyterian church.

The Executive Committee reports encouragingly concerning the work of colored evangelization. Our efforts and accomplishments in this department, however, still seem to be pitifully inadequate when we consider what we have done in the light of the fact that we are surrounded by a population of 9,000,000 negroes, a large proportion of whom is practically untouched by Christian influence.

Our Mission Schools, which number forty, are attended by 2,500 pupils and employ 125

teachers. They have an equipment of 2,000 acres of land and 100 buildings, valued at \$400,000.

Your Committee would call attention to, and commend, the economy of the Executive Committee, which conducts all of its work at the small cost of seven per cent. of the total receipts. This, we think, is a notable record.

The needs of the Home Mission work are many and great. When we consider the increased cost of living, the gradual expansion of the work and the white harvest fields, many of which are as yet unentered, it becomes at once apparent that more liberal things should be devised for the cause of Home Missions. We cannot stand still; we dare not retrench; we must face the opportunities and obligations of the coming day with renewed confidence in God, our strength, and prosecute the task with unwearyed devotion to the will of Him whose

kingdom must "fill the earth as the waters cover the sea."

In answer to the overture from Durant Presbytery asking for \$100,000 for Durant College for the purpose of paying off the bonded indebtedness on the college and erecting a new dormitory, which amount should be raised by special effort in addition to the regular budget of benevolences, the Standing Committee recommends the following plan:

(a) That, first, \$20,000 of this amount be raised locally by friends of the college.

(b) That the Executive Committee of Home Missions then appropriate \$20,000 to clear the indebtedness, the balance after paying said debt to be used for the erection of a new dormitory.

(c) That \$60,000 as recommended by the last General Assembly be raised by the trustees of said institution, either by asking the various Presbyteries to assume definite amounts or by appealing to churches and individuals."

## OUR CURIOSITY BOX.

They did more to educate, mould the character, and make Christian Americans out of Indians than any other agency. What were they?

They have more money and better equipment than ours, but ours excels in training, care and influences. What is it, and who says so?

One time it paid to interrupt even such a good habit as going to Sabbath school. What proves it?

What is the only one of its kind in a whole State?

Comparisons are odious. Give the exception that proves the rule.

Good places for new mission points, and no workers. Where?

Who was converted by the prayer of an Indian?

Thirty-five years without missing a meeting of "Presbytery." What did such a record mean?

Why didn't the dogs obey the mother when she ordered them away?

## SENIOR HOME MISSION PROGRAM FOR JULY, 1919.

Prepared by Miss Eleanora Andrews Berry.

### OUR DUTY TO THE INDIAN.

1. Hymn—The Comforter Has Come.
2. Prayer—That the Comforter may be given to the Indian through our endeavors, and that the reproach of 47,000 pagan Indians in the United States may soon be removed.
3. Scripture reading—Isaiah 26:1-9.
4. The Indian Today.
5. A Home Mission Hero.
6. Indian Presbytery and Its Needs.
7. O. P. C. and its challenging needs.
8. One of our candidates.
9. Roll call.
10. Prayer—For the blessing of God upon our work, and that workers may be secured to undertake the new work needed in Indian Presbytery.
11. Hymn—The Story of Jesus Can Never Grow Old.

#### NOTES:

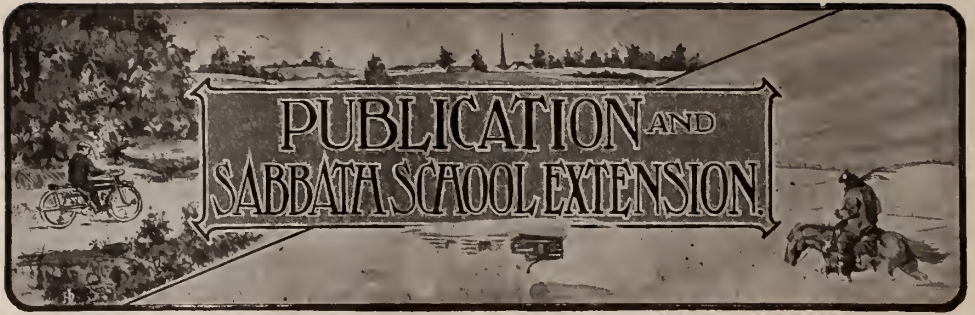
The hymns are Nos. 144 and 124 in Life and Service Hymns.

3. Mr. McCurtain's article, and gleanings from the secular press.

4, 5, 6, 7, articles in this issue.

8. Cut arrow from paper, write on each a news item or fact, showing the need of missionary effort among the Indians. Find the items in this issue, and write Literature Department, 1522 Hurt Building, Atlanta, Ga., for 1919 Annual Report and leaflet literature.

An attractive Indian invitation, with envelopes, may be had from the same address, at 10c per dozen, 25c for fifty; also souvenirs at the same rate.



Branch Department at  
Texarkana. Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, RICHMOND, VA.

## A CONVERSATION IN THE WASTE BASKET.

ELIZABETH MCE. SHIELDS.

**G**OOD morning, folks! I can't see all of you, as we are in rather crowded quarters, but I believe we can manage to introduce ourselves. Perhaps it will serve to keep our minds off our troubles, if we swap histories a bit. I take pleasure in introducing myself. Ladies and gentlemen, I am a pamphlet called "Standard of Efficiency for Sunday Schools."

There was a sort of upheaval here, which seemed to originate in the bottom of the basket. The speaker afterwards remembered this, but at the time was too engrossed in what he was saying to stop. So he continued:

"Dr. Glass wrote me. Well do I remember the care he took. I heard him thinking out loud one night, and he was wondering how best he could help our busy superintendents and teachers of Sunday schools. He said, 'I'll explain in writing each point in the "Standard of Efficiency," so that peo-

ple will *have* to understand it.' *And he did.* And here I am. Really, if I do say it myself, I furnish a rather liberal education in Sunday-school methods.

"Some people may think that writing a pamphlet or booklet is as easy as writing a letter, but the writing—even as big a job as that is—is not all.

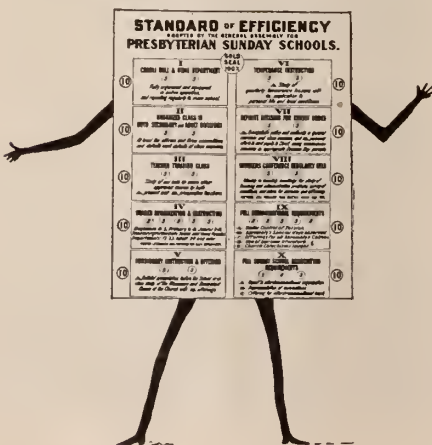
"However, I enjoyed the little trips from Dr. Glass to the printer and proofreader, and back again. Each time I took the trip I was dressed up a little and improved, so when I finally emerged from the hands of the printer and was mailed to Mr. Brown, I was fairly bursting with importance. Imagine the consternation and chagrin I felt on my arrival yesterday! The afore-said Mr. Brown tore off my wrapper and gave me a hasty glance. He didn't really become acquainted with me. He only looked at my name, flapped my pages a little, then hurried me into this waste basket.

"Ladies and gentlemen, I feel humiliated, indeed, for I know I have not been treated fairly. I hope, if through any unlikely chance, one of you should escape the flames that await us, you will never let Dr. Glass know of my untimely end.

"I did not mean to talk all of this time, but with the only sympathetic audience I have ever had I just could not help it."

"That's all right, 'S. of E.,' we know how it is. We're glad to meet a kindred spirit.

"No one has ever become acquainted with us, although we have traveled considerably. There are four of us. Mrs. Baldwin, the lady who wrote us and named us, knows more about children than most anybody does, I guess. She has loved them and studied them the country over, and she said when she wrote us, 'I will put as much love and



knowledge as possible into these little pamphlets,' and then she sent us out to the teachers with a prayer, naming us 'Our Babies,' 'Our Beginners,' 'Our Primaries' and 'Our Juniors.'

"The elementary worker in Richmond sent to Chicago to Mrs. Baldwin for hundreds of us, and we were a happy crowd as we were unloaded, and put on the shelves of the 'Presbyterian Committee Building.' We were really handled there as if we were worth while, and a number of us were eagerly read, for many elementary teachers over the country were glad to become acquainted with these helps.

"But we four have had a sad fate! We went to Montreat last summer and Mr. Brown picked us up. (We then supposed, to take home to his elementary teachers, but now we think he only took us because we were 'free leaflets.')

We stayed a long time under his study table; but today was Mrs. Brown's day to give a big cleaning, so here we are in the waste basket! Little she knows what she is consigning to the flames.'

"I am the *Standard of Efficiency* itself," said a tired voice from the bottom of the basket. "I was meant to hang on the wall

of the Sunday school, and had proudly looked forward to the day when I should take my rightful place—lift the school from better up to best—and filled with seals, spend my last days in a place of honor, but alas, yesterday I was 'squashed' into the bottom of this basket! I don't see how the pamphlet explaining me could hope to survive."

"Before the rest of the introductions could take place, a black head appeared in the doorway and soon two large black hands grasped the basket containing the mournful **Standard of Efficiency and pamphlet explaining it, the indignant Elementary Leaflets, closely huddled beside the Second Leaflets, Unified Plan Forward Step in Lesson Making** and several sympathetic fellow sufferers, while a voice remarked, "Mr. John sho' has got a lot o' trash."

As the outraged *Standard of Efficiency* and leaflets disappeared in the flames they sang in voices which they hoped would reach Mr. Brown:

"Farewell, farewell, 'tis a sad farewell  
We sing before we go;  
As back to back we're burning up  
With things you ought to know."

## FORECAST OF THE SUNDAY-SCHOOL CONFERENCE AT MONTREAT JULY 20th TO 27th.

**Y**OU will find below the schedule for the Sunday School Conference at Montreat.

We wish it were possible, however, for the benefit of those who have never been to Montreat to put into this printed schedule something of the Montreat atmosphere—not along the wholesome mountain air, but the spirit of oneness and good fellowship which there prevails.

The program opens with Dr. Moore's Bible hour.

The mere announcement of this fact is enough without more words; but there are so many words most folks want to say about Dr. Moore that we are going to risk a few, on the chance that *someone* does not know what a treat his Bible hour is.

His delineations of Bible characters and truth is so accurate that scholars marvel; so simple that even the ignorant enjoy and understand; so living that it stimulates all.

It is our privilege to introduce Dr. W. E. Chalmers, of Philadelphia, to Montreat, and to introduce Montreat to him.

The privileges are a close tie, *for we think a great deal of Montreat*, and—well, that immediately classifies Dr. Chalmers. Montreat will love him!

Dr. Chalmers will be the principal lecturer on Sunday School Methods and Principles. He is an authority on Sunday-school work, with a national reputation.

Following Dr. Chalmers each day, a series of conferences on such topics as "How to Build Up the Local School," "The Outpost Mission Sunday School," "The Sunday School Missionary and His Work," and "The Sunday School at Work Through the Week," as you will see from the schedule, will be led by men who know whereof they speak.

We would like to call attention to the fact that the sectional conferences closing each morning session may be yours in every sense of the word.

Make them and the whole Sunday School Conference yours by bringing to Montreat the rich store of your experience, whether it be successes or problems.

**WHO ARE ESPECIALLY INVITED TO ATTEND THE SUNDAY SCHOOL CONFERENCE?**

*Pastors.*—Pastors are given a special invitation. Some of our churches know the real blessing of having a *Sunday school pastor*—one who knows the needs of the children and young people of his church.

*Superintendents.*—Wide-awake superin-

tendents need the Conference and the Conference needs their advice. Uninformed superintendents need the Conference and the Conference needs their problems.

*Officers.*—Secretaries, treasuries and librarians are given a special invitation.

*Teachers.*—All kinds of teachers are invited with all kinds of ideas and ideals and all kinds of problems.

*Young People.*—All young people are invited, but the young people specially invited are those who have shown some character-

istics of leadership—young people who are willing to be trained.

Local agents will give information as to special railroad rates.

The nearest station to Montreat is Black Mountain, two miles away. Autos meet all trains.

*For further information write to Dr. Gilbert Glass, General Superintendent of Sunday Schools and Young People's Work, Box 1176, Richmond, Va.*

	SUNDAY, July 20	MONDAY, July 21	TUESDAY, July 22	WEDNESDAY, July 23	THURSDAY, July 24	FRIDAY, July 25	SATURDAY, July 26	SUNDAY, July 27
9:30	Sunday School	Bible Hour Dr. Moore	Bible Hour Dr. Moore	Bible Hour Dr. Moore	Bible Hour Dr. Moore	Bible Hour Dr. Moore		Sunday School
10:30 to 11:15		Sunday School Lecture Dr. Chalmers	Sunday School Lecture Dr. Chalmers	Sunday School Lecture Dr. Chalmers	Sunday School Lecture Dr. Chalmers	Sunday School Lecture Dr. Chalmers		
11:15 to 12:00	11:00 Sermon	Building Up the School Dr. Hull	Outpost Mission Schools J. K. Roberts	The Sunday School Missionary W. E. Hudson	The Sunday School After Men	The Sunday School and Evangelism Dr. Lingle		11:00 Closing Address
12:00 to 12:30		Sectional Conferences Dr. Hull Mr. Hudson Miss Binford Miss Shields Miss Rankin	Sectional Conferences Dr. Hull Mr. Hudson Miss Binford Miss Shields Miss Rankin	Sectional Conferences Dr. Hull Mr. Hudson Miss Binford Miss Shields Miss Rankin	Sectional Conferences Dr. Hull Mr. Hudson Miss Binford Miss Shields Miss Rankin	Sectional Conferences Dr. Hull Mr. Hudson Miss Binford Miss Shields Miss Rankin		
7:45 to 8:00	Song Service	Song Service	Song Service	Song Service	Song Service	Song Service	Song Service	Song Service
8:00 to 9:00	Opening Address	Popular Address Dr. Chalmers	Popular Address Dr. Chalmers	Popular Address Dr. Chalmers	Popular Address Dr. Chalmers	Popular Address Dr. Chalmers	Popular Meeting	

THE TWO SPRINGS.

Mrs. J. S. Cook.

Two springs welled up on a mountain side  
In cool, shady nooks where the soft ferns  
hide,

Where the bright blue sky peeked through  
the trees,  
And the leaves are swayed by the gentle  
breeze.

"I shall," mused one, "forever at ease,  
Enjoy these ferns and the gentle breeze,  
And rest content, with nothing to do  
Except to reflect the heavn's clear blue."

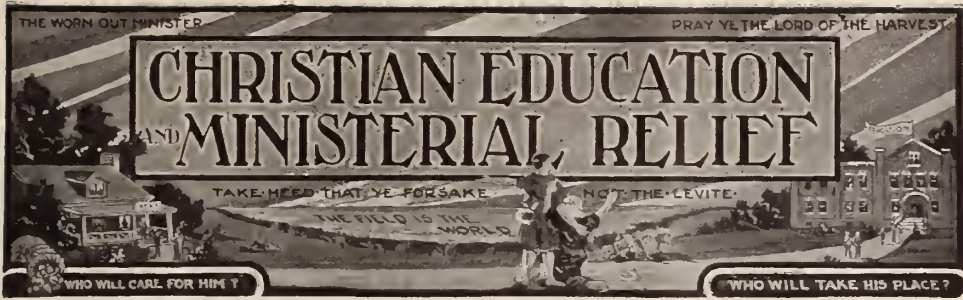
"Can you rest content, dear sister spring,  
When you take no joy to some other thing?"

Go forth and give to the plants below  
The water they need in order to grow."

But the selfish spring would nothing give;  
She nothing would send, so could not live—  
And from a bright fount so clear and cool  
Became a stagnant, feverish pool.

The other ran as a tiny rill  
To feed the flowers and turn the mill:  
And having served the hill and lea,  
Flowed on and on into the sea.

Evenwood, W. Va.



Address All Communications Relating to  
this Department to  
Rev. HENRY H. SWEETS, D. D., SECRETARY,  
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to  
MR. JOHN STITES, TREASURER,  
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

## "LET'S GO, BOYS."

MRS. ALEATHEA COBBS.

IT was in the terrific days in the Ar-gonne forest, when the Huns, in-trenched in cement pits behind the ridges, raked the slopes with withering fire and picked off, by scores, the khaki men as they flung themselves across the Meuse on pontoon bridges and struggled through the dark red ooze on the other side. The woods seemed in league with the enemy and the one with the omnipresent powers of darkness.

A company of marines who had not seen billets for weeks but whose slogan was still, "Let's Go," though their ranks were decimated by disease and death, were ordered to take a machine gun nest that had proved particularly harassing, in conjunction with a fleet of French tanks.

As the story goes there was with the marines a certain corporal, small of stature, who in times of peace was a pipe-organist, but whose soul was now responding to the deeper harmonies heard through the crash and roar of the world's overture to freedom. This young man was something of a polyglot and quick of wit, so he had, from the first, been used as an interpreter in his regiment.

The command to charge the heights came at 5 o'clock in the morning and the response was instantaneous.

It was out of the cold mists of the low-lands that the marines began their

stealthy ascent by waves, creeping and crouching behind the trees and springing across the open spaces, while to the right the tanks, huge and grotesque, wormed their way over rocks and forest growth like a plague of caterpillars.

As the two oddly matched companies reached the sky-line and the fog cleared away, one might have seen, silhouetted against the rosy dawn, the slight, boyish figure of the corporal, marching alone, one hundred yards ahead of the marines and the tanks. In obedience to orders, he was acting as interpreter between the commanders of the two forces, and so was leading both to the enemy's stronghold and was directing their attack with the same precision and coolness with which he had led the music of the church choir in former days.

He soon became a target for the Huns. A tempest of flame and shell broke over him and the silhouette went down, a crumpled mass of pain.

But the day was won. He had shown the way. He had passed on the word of command. The heights were taken and another movement in the great overture to liberty had been splendidly executed.

Later, when his commanding officer cited the corporal for bravery under fire, he said with military terseness: "Corporal ——— was severely wounded in

this particular performance of his duty, but the enemy's strong-point was completely demolished."

Was it not wonderful, boys, to be suddenly thrust from obscurity into glory by a simple act of obedience.

How we shall delight to honor him when he returns home, though he bear in his body the marks of his heroism.

Some of you may even covet his wounds and wish that his opportunity might have been yours.

But, boys, listen! You may hear a call to higher service than he.

Though this war for political freedom is over, there is a greater warfare raging, for liberty from sin and death, and it is for you who hear the word of the Great Commander to interpret it to a new age, and so to lead the forces of righteousness up

and over the heights of Satan's stronghold until it, too, shall be "completely demolished" and Jesus shall reign supreme in the world.

The young corporal's commanding officer was later killed in the performance of his military duty. But the Captain of our salvation first met and conquered death, and now with victory written on his banner he calls you to go forward in his name and carry the word to all nations and tongues.

Yours is an opportunity that the angels might covet.

There are adventure, pain, wounds and glory in it, and journeyings in far lands, but, in the end, rest, home, and the "Well done" of our Captain.

"Let's go," boys.

### THEY REST FROM THEIR LABORS.

**T**HERE was scarcely a home in America that was not seriously touched by the great world war.

The men who have charge of the work of education for the ministry and Mission service have had their hearts deeply stirred by the news that has come to the office from time to time.

One hundred and eighty-eight of our candidates for the ministry entered the service of the country in the army and the navy. In addition to this several hundred of our ministers entered the Y. M. C. A., the Red Cross and the chaplaincy of the army and of the navy.

Two of our ministers made the supreme sacrifice, and ten of our candidates for the ministry laid down their lives for country, for right, and for God. We take very great pleasure in presenting herewith the pictures of all of these men, with the single exception of Candidate

Prentis G. Thompson. We were unable to secure in time for this article a photograph from which a cut could be made.

We know we voice the sentiment of the whole Church when we extend to the families of these consecrated, earnest, faithful men the tender sympathy of the Church. Their records, both in preparing for the spiritual warfare and also for the great world war, were such as to touch our hearts with gratitude and thanksgiving to God.

From a human standpoint we could ill afford to lose these young, strong, promising men from the great and happy work of the ministry. We are sure that God is providing others to take their places. We call upon the whole Church unitedly and believingly to "pray the Lord of the harvest that he will send forth laborers into his harvest."

*To The Missionary Survey:*

Enclosed find 75 cents. Please send THE SURVEY another year to Miss ..... This makes the third year I have given it to her. I wish you could see her letters of appreciation. She says the magazine has done more to increase her interest in missions than anything else.

FROM A FRIEND IN NEW ORLEANS.



## In Memoriam

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Two of the faithful ministers of our Church and ten of our strong, consecrated candidates for the ministry laid down their lives in the service of their country during the recent war.

They went forth under the urge of duty; they counted it a great privilege to fight for justice and righteousness; they fought a good fight; they kept the faith. They have received their eternal reward.



Rev. Thomas McNeill  
Bulla.

Rev. Thomas McNeill Bulla became a candidate for the ministry under the care of the Presbytery of Fayetteville; he graduated from Davidson College in 1907 and from Union Theological Seminary in 1911; was pastor of a group of churches in the Presbytery of East Hanover. A fellow chaplain in the service wrote to the Secretary, "Chaplain Bulla was wounded severely in service for the men of his r egiment, the 116th Infantry, on the field of battle north of Verdun. He died after an operation, October 17, 1918. He was God's noble man, a faithful minister of Jesus Christ, brave and fearless spiritually, morally and physically"

Rev. Herbert Franklin Wager was received under the care of the Presbytery of Dallas as a candidate for the ministry in 1910. He graduated from Austin College in 1915 and from Austin Theological Seminary in 1918. He was ordained by the Presbytery of Dallas as an evangelist on April 11, 1918. He volunteered his services to the country, and was made chief clerk of the headquarters company, 322d Sanitary Train, 97th Division. He found much time to assist the chaplains, camp pastors and the Y. M. C. A. workers in their Christian efforts. He was stricken with influenza while at Camp Cody, New Mexico, and died on December 14, 1918.



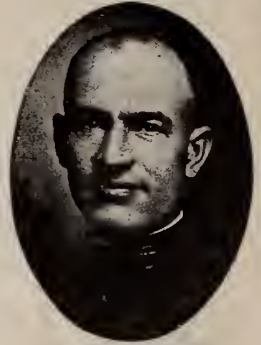
Rev. Herbert Franklin  
Wager.



William Baxter  
Anderson.

William Baxter Anderson, Presbytery of Harmony, in the sophomore class at the Presbyterian College of South Carolina, entered the service. Gave his life in the field artillery on the fields of France.

Basil Ball, Presbytery of Transylvania, was in the junior class at Center College, died in France, October 20, 1918, from wounds received in action.



Basil Ball.



Daniel Johnson  
Currie, Jr.

Daniel Johnson Currie, Jr., Presbytery of Florida, in the junior year of Davidson College, was just preparing to enter the Student Army Training Corps, junior class. He was seized with pneumonia and died in October, 1918. Just before the end, he said, "I don't want to die, but I am not afraid. It is all right."

J. M. Currie, Presbytery of Dallas, received the A. B. degree from Austin College in 1916, and the M. A. in 1917; went as second lieutenant with the Rainbow Division to France; was wounded twice in the battle of Rheims Mountain, was killed September 12, 1918, at St. Mihiel. He had planned to enter the Seminary in the fall of 1917.



J. M. Currie.



Eugene Meek Ellison.

Eugene Meek Ellison, Presbytery of Dallas, had just completed his course at Austin College; went over as second lieutenant with the 26th Infantry. He was killed while leading his company against the enemy near Soissons on July 20, 1918.

Deane M. Orgain, Presbytery of Roanoke, had just graduated from Davidson College; enlisted in the navy, and entered the Training School at Naval Base in Norfolk. He died at the base hospital there on Sunday morning, October 20, 1918.



Deane M. Orgain.

Charles H. Patten, Presbytery of Memphis, had just graduated from the Southwestern Presbyterian University; was assigned to Camp Gordon for training; died in service there.



Charles H. Patten.

Daniel Reid Poole, Presbytery of Concord, student in the sophomore class at Davidson College, was called into the national army. He was assigned to Camp Jackson, died of spinal meningitis on December 15, 1918.



Daniel Reid Poole.

Prentis G. Thompson, Presbytery of East Hanover, was in business temporarily, expecting soon to enter the Seminary; entered the army early, and died in service in France.



John Henry Wheeler.

John Henry Wheeler, Presbytery of Central Mississippi, after completing course at French Camp Academy, entered the medical department of the army; was trained at Camp Mills, New York. He died October 10, 1918, while on his way to France. He was buried at sea.

Reports at our office show that 188 of our candidates entered the service of the country at the call of President Woodrow Wilson.

HENRY H. SWEETS, *Secretary*,  
410 Urban Building, Louisville, Ky.

## A DAUGHTER'S MEMORIAL TO HER FATHER.

HENRY H. SWEETS, *Secretary.*

THE Executive Committee of Christian Education and Ministerial Relief makes grateful mention of one of the most remarkable benefactions of which it has ever been the recipient.

We have just received a letter from a devoted Presbyterian, in which she enclosed a check for one thousand five hundred dollars. She says: "This is a memorial gift to my father, whose one hundredth birthday I wish to commemorate. Please place this to the credit of the Endowment Fund of Ministerial Relief. I do not wish any public acknowledgment of this except as from 'A Daughter's Memorial to Her Father.'" "

No trait of human character is more beautiful than filial reverence and love. The thoughtfulness of this daughter may

call others to obey the only commandment with promise, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Who could suggest a more fitting or more permanent monument than this? The interest from this invested fund throughout the coming years will bring a comfort and blessing to the homes of our faithful ministers, who, on account of sickness and old age, have been forced to retire both from labor and from income, and to the widows and orphans of our deceased ministers. This monument will be more lasting than granite and more fruitful than bronze!

*Louisville, Ky.*

## REPORT OF THE STANDING COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

THE Executive Committee of Christian Education and Ministerial Relief is to be heartily commended for the highly efficient manner in which it has accomplished its work in every department under its care.

Its financial report shows the gratifying increase in income over the previous year of \$68,881.64, which increase will give opportunity for the enlargement of its work.

The efforts of the Committee to reach our youth in State colleges and universities, to interest them in church work and the gospel ministry and mission service, are to be highly commended.

1. We would recommend the permanent employment of a qualified man in this most urgent task.

2. In view of the increasing cost of education, our Committee be empowered wherever it is needed, to appropriate a larger amount of help to our candidates for the ministry.

3. This General Assembly would re-endorse the Three-Year Program of the Committee of Christian Education and Ministerial Relief, and urge that it be fully carried out.

4. The efforts of our Committee have met with most gratifying results in respect to

the increase of the salaries of pastors, and we desire that they be continued along the same lines.

5. In regard to the credit allowed to our candidates for the ministry on their notes due the Committee on Education that, instead of the difference between their salaries and the salary of \$1,000 and manse, or \$1,200 without manse, it hereafter be the difference between their salaries and \$1,200 and manse, or \$1,400 without manse, that is, \$200 per annum more.

6. We would recommend that the following members of the Executive Committee whose term expires this year be re-elected for the term of three years: Rev. W. Y. Davis, John Stites, Rev. Dunbar H. Ogden, D. D., and C. F. Huhlein.

7. The Committee's broad and statesman-like program, which is arousing the whole Church to the importance of Christian Education, through its literature and efficient forms of publicity, and through the campaign force, consisting of Dr. M. E. Melvin and his associates, demands our highest approval.

8. The following Advisory Committee is nominated for your appointment:

*Principals*—Henry H. Sweets, Kentucky; David Park, Alabama; Tilden Scherer, Appa-

lachia; W. S. Lacy, Arkansas; J. G. Venable, Florida; J. S. Lyons, Georgia; U. B. Currie, Louisiana; T. W. Raymond, Mississippi; D. S. Gage, Missouri; W. J. Martin, North Carolina; W. B. Morrison, Oklahoma; D. M. Douglas, South Carolina; C. E. Diehl, Tennessee; T. S. Clyce, Texas; W. W. Moore, Virginia; James E. Allen, West Virginia.

*Alternates*—R. T. Gillespie, R. H. McCaslin, John Van Lear, J. R. Dobyms, W. M. Kemper, E. L. Hill, U. D. Mooney, W. H. Fraser, John James, Herman Jones, C. G. Vardell, S. C. Byrd, W. W. Akers, Thomas Currie, J. D. Eggleston, Colonel H. B. Moore.

9. The Assembly recommends the last Sunday in February and the preceding week as the day and week of prayer for schools and colleges.

10. We have received an overture from the Presbytery of St. Johns, asking that the General Assembly engage to send out its ablest ministers, to press the call of the ministry among the young men of our church. Another overture from Lafayette Presbytery that the General Assembly instruct our Committee on Christian Education to endeavor to obtain from every pastor or clerk of session the names of promising youths, with a

view of presenting to them the claims of the gospel ministry by means of personal letters and pamphlets to be sent by the Committee, and a card index of such names to be kept on file in their office.

In answer we recommend that the General Assembly urge upon pastors, Sunday-school superintendents and teachers and Christian parents the great and vital importance, especially at this time, of leading our youths to dedicate their lives to the ministry at home and abroad. To this end it would also commend these overtures to the attention of our Committee on Christian Education, and also calls the attention of the Presbyteries to the fact that this Committee has been for years doing the very things requested, and has already a card index of fifteen thousand names of young men.

11. Your Committee reports that we have examined the minutes of the Executive Committee of Education and Ministerial Relief, and find them kept with unusual care and accuracy, and would recommend their approval.

(Signed) W. T. PALMER, *Chairman.*  
*New Orleans, La., May, 1919.*

## AND I SHALL SLEEP.

SAMUEL M. GLASGOW.

I HAD rather have a clean body than a spotless, ultra-fashioned coat.

I had rather have my garments stained with the grime of honest toil, bespeaking my penury, than to carry about a soiled soul, unseen by men, but known to God and me.

I shall gladly spend the span of life in an humble cottage, unadorned save by a true mother, happy children, and the glow of the home-spirit; so long as my body, untainted and agile, entemples a soul unscarred.

And as the sun's slanting rays light up the path from toil to home-rest, and at the gate my blue-eyed darling with dimpled cheek and welcoming arms, in good glee greets her father; if I can look into the limpid depths of those girl-eyes and in my soul can say, "No taint of blood nor stain of body has your father bequeathed to mar your soul or thwart its highest joy," I shall lay me down when shadows have merged into silence of night, when evening prayer has committed soul and family-circle to God in perfect trust, and I SHALL SLEEP.

I think we need to persuade all the young people that God has a definite plan for every life. That came to me with a good deal of a shock of surprise when I was pretty well along in years. I discovered it for myself over in the second chapter of Ephesians and the tenth verse, where it says, "We are his workmanship, created in Christ Jesus for good works which God has already prepared that we should walk in them." And I remember yet with what a shock of surprise it came to me that God had planned my life and my life work and that I must discover it. I believe it would be a new organizing principle in the life of millions of our young people if we could persuade them that God knows exactly what they can do best and where they can accomplish most, and that His plans for them include where they are to spend their lives and exactly what they are to do and then show them how they may be led step by step into that unfolding plan of God.—J. Campbell White.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO.  
*"Render unto Caesar the things that are Caesar's and unto God the things that are God's"*

### ARE YOU COMING TO MONTREAT THIS SUMMER?

The best program yet offered is being prepared.

The Bible hour will be led by Mrs. W. J. Webster, of Front Royal, Va., a Bible teacher of remarkable strength and power.

Mrs. J. C. Sligh will give three novel and delightful Bible studies illustrating "Sacred Art."

Dr. Morris will present in two lessons his new study book, "Christianizing Christendom," while the Foreign Mission book, "Fifty Years in China," will be given by Mrs. H. M. Sydenstricker.

The second choice Home Mission study book, "In Black and White," will be taught by its gifted author, Mrs. L. H. Hammond; and then there will be the methods hour; the parliamentary law class, led by Mrs. Shawhan; the twilight story hour, by Miss Cook; a missionary pageant, afternoon reception, and all the splendid things that go with the Summer School at Montreat.

COME—Don't forget the date—July 13-21—COME.

### THE SEVENTH ANNUAL REPORT OF THE WOMAN'S AUXILIARY.

IT is customary each year for the Chairman of the Supervisory Committee to present to the General Assembly at its annual meeting the report of the Woman's Auxiliary for the year just closed, at the same time when the reports of the Executive Committees are presented to that body.

The Assembly has always received the Auxiliary report with appreciation, but this year's report was received with special favor. Dr. Morris in presenting the report mentioned some of the outstanding points of the work of the women for the past year, closing with the statement that, in spite of the many patriotic calls made upon them during the past year, their gifts to the

Church had exceeded those of any previous year by more than sixty-three thousand dollars. At the close of his remarks, Dr. R. H. Fleming, who was acting moderator at the time, expressed his appreciation of the splendid report, and asked that the Assembly stand in recognition of the work which the women of the Church had done, which suggestion was promptly and unanimously followed by the Assembly.

The following are some of the outstanding points of the work of the year:

The unusual and trying conditions of the past year have had their influence upon the work of the Auxiliary as upon every other department of the Church. War, pestilence,

loss of loved ones, anxiety, paralysis of business, all have been factors in producing a year of unusual living. Patriotic service has consumed much of the time formerly devoted to Church work, while the financial appeals of the government and patriotic organizations have called forth a response from many liberal givers to the support of the Church.

Yet these conditions have not been without beneficial results. Large giving to Red Cross and Liberty Loans has taught many a penurious Christian the joy of having a large part in worth-while activities; patriotic service has developed leadership in Christian women who had never taken an aggressive place in Church work, while the long months of anxious waiting or the agony of surrendered loved ones have brought chastened souls closer to the heart of the Master, to whom alone they could turn in such an hour.

So while the year has been an unusual one, it has not been unfruitful either in its material or spiritual results.

#### REMOVAL OF OFFICE.

An important occurrence of the Auxiliary year was the removal of the office from Atlanta. This removal was decided upon by the Supervisory Committee at its meeting at the Durant Assembly, although no other location was selected at that meeting. Later, St. Louis was decided upon as the place for the office, and on September 1st the office was moved to that city.

It has proven a wise move in many ways. The western part of our Church welcomes the establishment of a church office in their midst, and the great States of Texas, Oklahoma, Arkansas, Missouri, Kentucky and Tennessee are all within a few hours travel from the office.

#### ORGANIZATION.

##### *Local Auxiliary Circle Plan.*

The most interesting and far-reaching development in organization has resulted from the awakening of scores of our pastors to the excellence of the Auxiliary-Circle Plan in the local church.

The first annual report of the Woman's Auxiliary, presented in May, 1913, contained a plan for a central organization, including in its membership all the women in the local church, working for all the causes of the church.

Various plans for the development of this idea were adopted by different churches, and the Auxiliary watched the tests with interest. The dividing of the membership into small groups had for years proven successful in North Avenue Church, Atlanta. Finally,

in June, 1918, the Auxiliary adopted as its own the constitution which had been formulated by the pastor and ladies of the First Church, Tuscaloosa, and which was also bringing most successful results to many other congregations.

In the past eight months a great number of our larger churches have entirely reorganized their woman's work after this plan. Its advantages are:

1. Enlist more workers.
2. Makes a place of service for every woman.
3. Develops leaders.
4. Promotes sociability.
5. Educates all the women in all the work of the church.
6. Encourages spiritual growth.
7. Increases gifts

#### A PLAN FOR COUNTRY AND SMALL TOWN SOCIETIES.

The Auxiliary office is now diligently investigating successful plans of organization for societies in country churches and in small towns where the Auxiliary-Circle plan may not be practicable. By early in 1920 we hope to have suggestions for these that will prove as helpful as has the above plan for the larger churches.

#### THE YEAR BOOK OF PROGRAMS.

The Year Book is rapidly growing in favor with the societies. It contains twenty-four programs, dealing with every department of the Church's work. Subscribers receive literature each month for carrying out the programs. The Year Book has done much to elevate the educational standards of the societies, to interest the Aid Societies in Missions, and to bring fresh educational material to the study of themes often uninteresting.

About 17,000 Year Books were circulated the past year

#### SERVICE CARDS.

In order to apply the "selective draft" principle to the women of the Church the Auxiliary has issued the following Service Card, which we hope to have placed in the hands of every woman and girl in the entire Church. We believe this to be one of the most important helps we have yet issued. A leaflet, "How to Use the Service Card," accompanies all orders for cards.

#### MISSION STUDY.

In spite of many handicaps, almost as many study classes were held the past year as ever before. The Home Mission Study classes made a fine start in October, but

about the time they had organized and were ready to order books the influenza had the country in its grip and all meetings were forbidden and churches closed.

There were few communities which were out from under the ban for six weeks at a time before January, so not many Home Mission Study classes materialized during that time. Some determined spirits, however, held most successful one-day "relay classes" and gave large groups of women a bird's-eye view of the interesting subjects set forth in "The Path of Labor."

January found the societies ready to try again, and we have had a large number of Foreign Mission Study classes this year. "Working Women of the Orient" has proven a successful book, and the supplement by our own women missionaries has been much enjoyed.

The Annual Mission Study Class is being accepted as a matter of course by all up-to-date societies, while a large number plan for two each year.

#### SUMMER CONFERENCES.

##### *Montreat.*

The fifth annual session of the Woman's Summer School of Missions was most successful. The attendance was above two hundred and fifty, and the program was full of inspiration and information. The only leader outside our own Church was Miss Anna Milligan, Educational Secretary of the United Presbyterian Church, who won all hearts by her splendid presentation of the two study books for the Church year.

The Bible lessons were delightfully taught by Dr. W. L. Lingle, whose clear presentation of Bible truths enabled delegates to take home practical results from his class. Other interesting classes were those in parliamentary law, methods of work and junior text-books, while the program was enriched each day by addresses from our women missionaries.

The sixth annual session of the school will open July 13, 1919, lasting one week.

##### *The Tuscaloosa Conference for Negro Women.*

This body of earnest workers met at Stillman Institute the last week in September. The attendance numbered about forty from outside Tuscaloosa, but represented twenty-five towns in eleven States.

Among the delegates were a number of women who are leaders in work for their people, in their home communities. There were six ministers' wives, five teachers, one Superintendent of Orphans' Home, one county supervisor of schools, and many others

who are doing worth while things at home. They were a quiet, earnest, courteous and appreciative group of women, and deeply in earnest in their determination to get everything possible out of the Conference.

The expenses of this Conference are met entirely by voluntary contributions from the women of the Church. Last year the Presbyterials contributed \$300.00 for the program and overhead expenses of the Conference. The delegates are usually sent by the white society in their home town. All contributions for the Conference should be sent to Mr. A. W. Sharp, 1522 Hurt Building, Atlanta, Ga., plainly marked "For the Tuscaloosa Conference."

#### SPIRITUAL GROWTH.

##### *Bible Study.*

The carefully prepared devotionals in the Year Book of programs are teaching the societies the value of systematic and connected Bible study. The Presbyterials are also emphasizing Bible study each year; some of them bringing a trained Bible teacher to the annual meetings.

##### *Prayer Bands.*

Every society is urged to have at least one Prayer Band, and many have a number of them. The printed Prayer Covenant has had wide circulation during the year. Printed sentence prayers are often called for to use in encouraging women to pray aloud.

Because of the conditions caused by the war, the women of the Church have been more in prayer than usual, and it is earnestly to be hoped that this will not be lessened in the less anxious but most important days of peace.

#### THE FUTURE.

God has wonderfully guided and blessed the women of our beloved Church during the past year. Are we going to show our appreciation of His goodness through better service?

Let us first be sure the women of our local church are *efficiently organized*. We cannot afford to have neglected groups in our membership, overlapping, lost motion in our working machine. Let's resolve to put aside precedent, sentiment, preconceived ideas and prejudice, and think only of the urgent need of the hour. Let's organize efficiently!

Then let's *work the organization—plan your work and work your plan!* No organization works automatically. See that every division of the Auxiliary does its best!



Then study! The programs in the Year Book, if faithfully studied and attractively presented to the Auxiliary, will certainly result in greater missionary intelligence on the part of the members.

Study the Bible! The devotionals in the Year Book are well worthy your careful study, and many Auxiliaries are holding a special Bible study class one "church day" during the month.

Have the two Mission study classes asked for by the General Assembly—a Home Mission class in November and a Foreign Mission class in January. The study books are most interesting, and often the only thing necessary for having two such classes is a determined and tactful woman in the Auxiliary!

Emphasize prayer! See that at least one Prayer Band is organized in your Auxiliary. Better still, make each Circle a Prayer Band! The task before the Church is so great, its possibilities so stupendous, its accomplishments so difficult, we can never hope to even glimpse its possibilities in our own puny strength. We are vanquished before we begin. But with Him "all things are possible." By prayer we can bring down the power of the Almighty to the task before us. We shall "advance upon our knees" if we advance at all. Let the coming year be a year of faithful, persistent prayer, and its record will amaze us.

"Pray ye, therefore, the Lord of the harvest."

Faithfully yours,  
Mrs. W. C. WINSBOROUGH.

### AN INTERESTING LETTER.

French Camp, Miss., May 13, 1919.

DEAR MRS. WINSBOROUGH:  
The servant question is a big problem everywhere, but especially so in a boarding school. The only way out is to PRAY out.

I have been asked to write and tell you about the servant sent to us in answer to prayer.

There was a time this spring that it was impossible to get anyone, big or little, white or black, to do the outside work about the place. None of our boys had to "work their way" and were not inclined to do this kind of work. Mr. McBride, besides doing his regular work in the school room and office, was cutting and getting in wood, milking the cows, feeding the mules and hogs, etc. He must have a man to do this work, and as the time was near to plant a garden and make a crop. It seemed impossible here in this country, so thick with white people and scarce of negroes. In our desperation we did everything we could. THEN told God about it and wrote to our friends to

### SESSIONAL REPORTS TO PRESBYTERIES.

Sessional reports to Presbyteries on Women's Societies show the following:  
Number of Societies ..... 2,347  
Total membership ..... 65,405

### BENEVOLENT FUNDS.

Foreign Missions .....	\$141,324
Home Missions—	
Assembly's Home Missions	37,847
Synod's Home Missions..	18,026
Presbytery's Home Missions .....	26,255
Congregational Home Missions .....	28,047
Christian Education and Ministerial Relief .....	27,959
Sunday School Extension and Publication .....	6,904
Schools and Colleges.....	26,030
Bible Cause .....	2,772
Orphans' Homes .....	48,391
Miscellaneous Benevolences.	112,746
Current expenses and Presbyterial tax .....	95,909
<hr/>	
Total gifts as reported by Presbyteries .....	\$565,278
Total gifts 1918 .....	501,881
<hr/>	
Total increase over last year....	\$ 63,397

pray with us about it. In this plight one Sunday morning Mr. McBride was taken very sick—the work had to go undone! But that very afternoon the answer to our prayers came and knocked on our door—a large, capable looking colored man looking for work! He didn't have to beg for it, especially when he said he was raised with Mr. Marion Melvin, and that he had done gardening and the like for his mother. He has proven to be a sure enough God-send, the most faithful and competent help we could have wished for. His name is John Camel.

But this isn't the most interesting part of the story. During the recent meeting of our Presbyterial held here John, according to his custom, took his stand at the window of our church and heard some of the splendid messages that stirred all our hearts. They touched this poor man's heart, too. The next day as I was going to the church he gave me the following note (which I give identically as written) and \$1 to give to the ladies of the Presbyterial:

"to the White ladies of the great Work i a hide sevent to Mr an Mrs McBride While Seting last night listen at the great work you all R carring on fore the lord and today while working something came to me to ask you all to Please sur an Please mam to Pray and ask God to make me a worker for the lord that i may some day carry my people to Jesus as you all R carring yourn Here is one Dollar \$1 00 to healp on in your work

i A collard man

John Camal

i ask you all to Pray for me i believe the lord will Here your Prayers an i hope you will ask ever Presbyterian on earth where you may go R send to pray for me"

This earnest appeal touched the heart of everyone present. We immediately offered a prayer for him and shall continue to do so. Join us! John is genuine. He now is anxious to go to Tuscaloosa next year to prepare himself for the ministry. Pray that the way may open through some one who reads this. We decided to use his dollar as the first contribution for a School for Negro Girls that we have been praying about and planning for for some time. May the five loaves and two fishes multiply in His hands as of yore.

In His name,

MRS. S. H. McBRIDE.

## REPORT OF STANDING COMMITTEE ON CHURCH SOCIETIES.

**Y**OUR Committee would respectfully submit the following report:

The statistical report on church societies appended to this paper indicates the good progress made during the past year in this department of the work of the Church.

It shows the number of women's societies to be 2,347, with a total membership of 65,405. This is a decrease on the preceding year of 225 societies and 6,730 members. This decrease is not due to a diminishing interest in this work, but to a reorganization of women's work under the guidance of the women's auxiliary, by whose policy of concentration many societies have had their identity merged into one central organization. That this is true is indicated by the fact that the contributions of women's societies for the past year show the handsome increase of \$63,397 over the previous year, or more than 12½ per cent.

The total contributions of women's societies last year went well beyond the half million mark, being \$565,278.

The seventh annual report of the Women's Auxiliary of the Assembly has been referred to your committee, and we note with pleasure the growing influence and usefulness of this great organization of the women of the Church. Very gratifying progress has been made during the year. The total membership of the societies affiliated with the Auxiliary is around 50,000.

We feel that the excellent work done by the Auxiliary during seven years of service merits the hearty approval and endorsement of the Assembly. It has been divinely led and prospered in a richly fruitful ministry among the churches, and this ministry seems to be steadily widening and deepening in its influence.

Your Committee would call special attention to the local Auxiliary Circle Plan which the Auxiliary is advocating for every

church. By this plan all the women's and girls' organizations of the local church are centralized in one local auxiliary, in which central organization provision is made for the various causes and different forms of religious work by means of subordinate groups. This plan when intelligently applied and supported promises to yield very satisfactory results, and reports indicate that where the plan has been so introduced this promise has been amply fulfilled.

A fine educational work has been done by the Auxiliary among the churches during the year. Seventeen thousand copies of the Year Book have been put in circulation, furnishing the churches with twenty-four helpful and stimulating programs. Suggestive helps have also been provided for the annual meetings of the eighty-seven Presbyterials, and a varied list of leaflets were furnished for use during the year. One of the most valuable aids offered to the local society is the Service Card, the purpose of which is to enlist the active co-operation of every woman in one or more forms of service.

We believe that the Auxiliary has promoted no more commendable or useful line of work than the Annual Conference for Colored Women at Tuscaloosa, Alabama. The influence of these conferences has been deep and widespread. The expenses are borne by private subscription. Mrs. Booker Washington in sending her personal contribution of \$25.00 to the last conference said, "I do not believe a more important move could be made."

A somewhat irritating cause of confusion in the women's work of the Church is the lack of uniformity in reporting contributions. Some gifts are made through the local auxiliaries and some through other channels. Confusion arises by reason of the fact that some of the local auxiliaries report

only such gifts as are made directly through their treasurers; while others report all gifts, however made. We are of the opinion that a recommendation from this Assembly touching those matter would prove helpful in securing the desired uniformity.

We call attention to the fact that the Assembly's Permanent Committee on Systematic Beneficence has in its report to this body approved the economical administration of the Auxiliary.

Women's Societies' sessional reports to Presbyteries show the following:

Number of Societies .....	2,347
Total membership .....	65,405

BENEVOLENT FUNDS.

Foreign Missions .....	\$141,324
Home Missions—	
Assembly's Home Mis-	
sions .....	37,817
Synod's Home Missions..	18,026
Presbytery's Home Mis-	
sions .....	26,255
Congregational Home	
Missions .....	28,047
Christian Education and	
Ministerial Relief .....	27,959
Sunday School Extension	
and Publication .....	6,904
Schools and Colleges.....	26,030
Bible Cause .....	2,772
Orphans' Homes .....	48,391
Miscellaneous Benevolences	112,746
Current Expenses and Pres-	
byterial Tax .....	95,909

Total gifts as reported by Presby-	
teries .....	\$565,278
Total gifts 1918 .....	501,881

Total increase over last year.... \$ 63,397

INCREASE IN GIFTS.

Advance reports show that, notwithstanding the unusual demands made upon them by patriotic activities, the women of the Church have made their usual splendid advance in gifts to the Benevolent causes of the Church. The following messages from the treasurers of the Executive Committees are a good index of what the reports of Sessions to Presbyteries will reveal at the General Assembly:

*For Christian Education and Ministerial Relief.*

"Total receipts from societies, \$16,919. Increase over last year, \$5,306."

(Signed) HENRY H. SWEETS.

*For Foreign Missions.*

"Gifts from Women's Societies this year, \$117,932. Increase of \$9,894."

(Signed) EDWIN F. WILLIS.

*Assembly's Home Missions.*

"Gifts of Women's Societies this year, \$30,112. Increase of \$3,780."

(Signed) A. N. SHARP.

*Sunday School Extension and Young People's Work.*

"Women's Societies this year gave \$4,029, increase over last year of \$1,372."

(Signed) GILBERT GLASS.

We offer the following recommendations:

1. That this Assembly express its hearty approval of the splendid financial, educational and spiritual work of the Auxiliary during the past year.

2. That the Assembly recommend the "Women's Auxiliary Circle Plan" as a practical and workable method, with such modifications as local conditions may justify, for every church to consider in the organization of its woman's work.

3. That the Assembly call the attention of pastors and sessions to the importance of having their local women's societies aligned with the Auxiliary by active connections with their respective Presbyterials.

4. That the Assembly recommend to the women's societies that only such contributions as come through the channels of the women's organizations of the churches and not through the regular church envelopes should be reported as the gifts of the women's auxiliaries or societies.

5. That the Synods and Presbyteries strive to bring about closer relations with their respective Synodical and Presbyterial Auxiliaries; and that the committees on women's work in Synods and Presbyteries advise and keep in touch with these Auxiliaries.

Respectfully submitted,

T. H. HENDERLITE,  
Chairman.



Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

## A HEART-TO-HEART TALK WITH SECRETARIES OF LITERATURE.

I HAVE been made Secretary of Literature. What must I do?" "Can you tell me the duties of a Secretary of Literature?" "How should I begin?" "Send me help and send it quick." These and other S. O. S. calls have come from newly-appointed Secretaries of Literature. And this fact rejoices the heart.

The answer is this: First, write to the Woman's Auxiliary, 510 Delmar Building, St. Louis, Mo., asking for the leaflet, "The Duties of a Secretary of Literature." Second, write to these four Executive Committees, asking for their lists of publications, and samples of the same.

Two present duties: Enclose stamp; and keep this list of the four Committees for future reference:

Foreign Missions—Dr. J. I. Armstrong, Box 158, Nashville, Tenn.

Home Missions—Dr. S. L. Morris, 1522 Hurt Building, Atlanta, Ga.

Sunday Schools and Young People—Mr. R. E. Magill, 6 North Sixth St., Richmond, Va.

Christian Education and Ministerial Relief—Dr. H. H. Sweets, Urban Building, Louisville, Ky.

And when you have exhausted all the material secured and filed all the duties, write to "Ammunition" again.

### LEAFLETS OF REAL POWER AND LITTLE PRICE.

*The Place of Power* (1c). One single verse which carries a holy message about prayer. Have it recited at your meeting.

*Sowing Prayers in America and Reaping Souls in India* (2c). Rudolph Arps. A true story of the power America can send to her missionaries via heaven, if she will. After reading this one dare not forget to pray.

*Planting Two Flags* (2c). Chas. A. Logan. A war story of men who gave their lives—"Sure-death men," they were called. Tell this story and then parallel it with a similar story of our own missionary heroes, Lapsley, Morrison, or others, who "counted not their lives."

*Just As Good for Them* (1c) Cronk. Spend a cent and send a copy to that man who says that the heathen's religion is as good for him as ours is for us. He will have to be silent at least until he forgets this leaflet.

*As Thy Servant Was Busy Here and There* (2c). Cronk. Not for the idle woman; but for the busy woman—the over-busy woman. Send it out with the invitations to your meeting; it promises to make her put first things first.

*For You and For Many* (2c). Kreps. "My blood which is shed for you AND FOR MANY." With a selfish satisfaction we have stopped reading at the word—"you." This leaflet will help us learn the other three un-noticed words—"AND FOR MANY," and give us a view of the other side of the world.

*The House of Do-What-You-Can* (2c). Cronk. A story in which every round thing seemed to be in a square hole, and *vice versa*. But there is a transformation. A good thing for "Growing Girls." A leaflet most cleverly decorated with pots, and pans, brooms and brushes. But you will have to see it to understand.

FOR ALL LEAFLETS SEND TO WOMAN'S AUXILIARY. Address given above.

### THREE SPECIALS.

(Send direct to publishers for these.)

Have you written to American Bible Society, Bible House, New York, asking for sample literature and information? Do this, enclosing a stamp, and see what will happen.

Send 25c for a large sample package of leaflets to The Bible House of Los Angeles, 643 South Olive Street, Los Angeles, California.

Send \$1.00 for a generous package of live, stirring, readable leaflets to The General Literature Committee of the Lutheran Church, Drexel Building, Philadelphia. Large returns will come to you.

# Missionaries of the Presbyterian Church, U. S.

## AFRICA-CONGO MISSION AFRICA.

Bulape, 1915.  
Rev. and Mrs. H. M. Washburn.  
Rev. and Mrs. C. T. Wharton.  
Miss Elda M. Fair.

Luebo, 1891.  
Rev. and \*Mrs. Motte Martin.  
\*Dr. and Mrs. L. J. Coppedge.  
\*Miss Maria Fearing (o).  
Mr. and Mrs. T. J. Arnold, Jr.  
Rev. and Mrs. T. C. Vinson.

\*Rev. S. H. Wilds.  
Dr. and Mrs. T. Th. Stixrud.  
Rev. and Mrs. A. C. McKinnon.  
†Mr. and Mrs. T. Daumery.  
\*Rev. and Mrs. W. F. McElroy.  
\*Mr. and Mrs. C. R. Stegall.  
Miss Mary E. Kirkland.  
Rev. and Mrs. J. H. Longenecker.  
\*Rev. and Mrs. R. F. Cleveland.  
Rev. and Mrs. A. L. Edmiston (c)

Mutoto, 1912.  
\*Rev. A. A. Rochester (o).  
Rev. and Mrs. Plumer Smith.  
\*Dr. and Mrs. Rohrt R. King.  
Rev. and Mrs. C. L. Crane.  
Mrs. S. N. Edhegard.  
†Rev. S. N. Edhegard.  
Rev. and Mrs. J. W. Allen.

Lusambo, 1913.  
Rev. and Mrs. R. D. Bedinger.  
Mr. B. M. Schlotter.

Bibangu, 1918.  
Rev. and Mrs. Geo. T. McKee.  
Dr. and Mrs. E. R. Kellersberger.  
Mr. W. L. Hillhouse.

## E. BRAZIL MISSION.

Lavras, 1893.  
Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.

Mr. and Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
\*Mr. and Mrs. F. F. Baker.  
†Rev. A. S. Maxwell.  
Miss Genevieve Marchant.

Piumhy, 1896.  
Mrs. Kate B. Cowan.  
Bom Successo.  
Miss Ruth See.  
Mrs. D. G. Armstrong.

## W. BRAZIL MISSION.

Ytu, 1909.  
Braganca, 1907.  
Rev. and Mrs. Gaston Boyle.  
\*Rev. Marion S. Huske.

Campinas, 1869.  
Mrs. J. R. Smith.  
Rev. and Mrs. Jas. P. Smith.  
Itapetininga, 1912.  
Descalvado, 1908.

Rev. and Mrs. Alva Hardie.  
Sao Sebastiao do Paraíso, 1917.  
\*Rev. and Mrs. R. D. Daffin.

## N. BRAZIL MISSION.

Garanhuns, 1895.  
Rev. and Mrs. G. E. Henderlite.  
Rev. and Mrs. W. M. Thompson.  
Miss Eliza M. Reed.  
Pernambuco, 1873.  
\*Miss Margaret Douglas.  
Miss Edmonia R. Martin.  
Miss Leora James (Natal).  
Miss R. Caroline Kilgore.

Parahyba, 1917.  
Rev. and Mrs. W. C. Porter.

## Canhotinho.

Dr. G. W. Butler.  
\*Mrs. G. W. Butler.  
MID CHINA MISSION [74]

Hangchow, 1867.  
Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Boardman.  
Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain.  
Miss Nettie McMullen.  
Miss Sophie G. Graham.  
Miss Frances Stribling.

Shanghai.  
\*Rev. and Mrs. S. I. Woodbridge.  
Rev. and Mrs. C. N. Caldwell.  
Miss Mildred Watkins.

Kashing, 1895.  
Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable (Kuling).  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
\*Miss Irens Hawkins.  
Miss Elizabeth Corriher.  
Miss Florence Nickles.  
Miss Sade A. Nesbit.  
†Mr. S. C. Farnior.  
Dr. and Mrs. F. R. Crawford.  
Rev. and Mrs. M. A. Hopkins.  
Rev. and Mrs. J. Y. McGinnis.  
Miss R. Elinore Lynch.  
Miss Kittie McMullen.

Kiangyin, 1895.  
Rev. and Mrs. L. I. Moffett.  
Rev. Lacy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourlman.  
Mrs. Anna McG. Sykes.  
Miss Ida M. Albaugh.  
Miss Carrie L. Moffett.  
Miss Venie J. Lee, M. D.

Nanking.  
Rev. and Mrs. J. L. Stuart.  
Dr. and Mrs. A. C. Hutcheson.  
Dr. and Mrs. R. T. Shields (Tsin-anfu).  
Rev. and Mrs. P. F. Price.

Soochow, 1872.  
Dr. and \*Mrs. J. R. Wilkinson.  
Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
\*Mrs. R. A. Haden.  
Miss Irene McCain.  
Dr. and Mrs. M. P. Young.  
Rev. and Mrs. Henry L. Reaves.  
Miss Lois Young.  
Rev. and Mrs. H. Maxcy Smith.

N. KIANGSU MISSION [77]  
Chinkiang, 1883.  
Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. D. W. Richardson.  
\*Rev. and Mrs. J. C. Crenshaw.

Taichow, 1908.  
Rev. and Mrs. T. L. Harnsberger.  
Dr. and Mrs. Robt. B. Price.  
\*Rev. Chas. Ghiselin, Jr.

Hauchoufu, 1897.  
Mrs. Mark B. Grier, M. D.  
Dr. and Mrs. A. A. McFayden.  
Rev. and Mrs. Geo. P. Stevens (Tenghsien).  
Rev. and Mrs. F. A. Brown.  
Rev. and Mrs. O. V. Armstrong.  
Rev. and Mrs. Lewis H. Lancaster.

Hwalianfu, 9014.  
\*Rev. and Mrs. H. M. Woods.  
Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
\*Miss Lillian C. Wells.  
\*Miss Lily Woods.  
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1909.  
Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.  
Dr. and Mrs. J. W. Hewett.  
\*Rev. C. H. Smith.

Sutsien, 1893.  
Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.  
Rev. and Mrs. W. C. McLaughlin.  
Rev. and Mrs. W. F. Junkin.  
\*Mr. H. W. McCutchan.  
\*Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.  
Miss Mary Bissett.

Tsing-kiang-pu, 1897.  
Rev. and Mrs. J. R. Graham.  
Dr. and \*Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
Miss Nellie Sprunt.  
Dr. and Mrs. L. Nelson Bell.  
Rev. and Mrs. H. Kerr Taylor.

Tonghai, 1908.  
Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
Rev. and Mrs. Thos. B. Grafton.  
Rev. and Mrs. A. D. Rice.

CUBA MISSION.  
Cardenas, 1899.  
\*Miss M. E. Craig.  
Rev. and Mrs. R. L. Wharton.  
Miss Margaret M. Davis.

Caibarien, 1891.  
Miss Mary I. Alexander.  
†Miss Janie Evans Patterson.  
†Rev. H. B. Someilan.

Placetas, 1909.  
None.  
Camajuani, 1910.  
Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.  
\*Rev. and Mrs. Juan Orta y Gonsales.  
Rev. and Mrs. J. O. Shelby.

## JAPAN MISSION. [48]

Kobe, 1890.  
Rev. and Mrs. S. P. Fulton.  
Rev. and Mrs. H. W. Myers.  
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.  
Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
\*Miss Annie H. Dowd.

Nagoya, 1867.  
Miss Lella G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.  
Rev. and Mrs. L. C. McC. Snythe.  
Miss Sarah G. Hansell.

Gifu.  
\*Rev. and Mrs. W. C. Buchanan.  
Miss Elizabeth O. Buchanan.

Susaki, 1898.  
Rev. and Mrs. J. W. Moore.  
Rev. and Mrs. J. H. Brady.  
Takamatsu, 1898.  
Rev. and Mrs. S. M. Erickson.  
Miss M. J. Atkinson.  
Rev. and Mrs. A. P. Hassell.  
Rev. and Mrs. J. Woodrow Hassell.

**Tokushima, 1889.**  
Rev. and Mrs. C. A. Logan.  
Miss Lillian W. Curd.  
\*Rev. and Mrs. H. C. Ostrom.

**Toyohashi, 1902.**  
Rev. and Mrs. C. K. Cummings.

**Okazaki, 1912.**  
\*Miss Florence Patton.  
\*Miss Annie V. Patton.  
Rev. and Mrs. C. Darby Fulton.

## CHOSEN MISSION. [72]

**Chunju, 1896.**  
Rev. and Mrs. L. B. Tate.  
Miss Mattie S. Tate.  
Rev. and Mrs. L. O. McCutchen.  
Rev. and Mrs. W. M. Clark.  
\*Rev. and Mrs. W. D. Reynolds.  
\*Miss Susanna A. Colton.  
\*Rev. S. D. Winn.  
\*Miss Emily Winn.  
\*Miss E. E. Kestler.  
\*Miss Lillian Austin.  
Mr. and Mrs. F. M. Eversole.  
Dr. and Mrs. M. O. Robertson.  
Miss Sadie Buckland.

**Kunsan, 1896.**  
Rev. and Mrs. Wm. F. Bull.  
Miss Julia Dysart.  
Dr. and Mrs. J. B. Patterson.

\*Rev. John McEachern.  
Mr. Wm. A. Linton.  
Miss Elise J. Shepping (Seoul).  
\*Miss Lavalette Dupuy.  
Rev. and Mrs. W. B. Harrison.  
Miss Lillie O. Lathrop.  
Rev. D. Jas. Cumming.

## Kwangju, 1898.

Rev. Eugene Bell.  
\*Rev. S. K. Dodson.  
\*Miss Mary Dodson.  
Mrs. C. C. Owen.  
\*Rev. and Mrs. P. B. Hill.  
Miss Ella Graham.  
Dr. and Mrs. R. M. Wilson.  
Miss Anna McQueen.  
Rev. and Mrs. J. V. N. Talmage.  
Rev. and Mrs. Robert Knox.  
\*Mr. and Mrs. M. L. Swinehart.  
Miss Esther B. Matthews.

## Mokpo, 1898.

Rev. and Mrs. H. D. McCallie.  
Miss Julia Martin.  
Rev. and Mrs. J. S. Nisbet.  
\*Miss Ada McMurphy.  
\*Dr. and Mrs. R. S. Leadingham.  
\*Rev. and Mrs. L. T. Newland.  
Mr. and Mrs. Wm. P. Parker.  
Mrs. P. S. Crane.

## Soonchun, 1913.

Rev. and Mrs. J. F. Preston.  
Rev. and Mrs. R. T. Coit.

\*Miss Meta L. Biggar.  
\*Miss Anna L. Greer.  
\*Rev. and Mrs. J. C. Crane  
Dr. and Mrs. J. McL. Rogers

## MEXICO MISSION

**Linares, 1887.**  
Rev. and Mrs. H. L. Ross

**Matamoros, 1874.**  
Miss Alice J. McClelland.  
San Angel, D. F. Mexico.

**Austin, Texas.**  
Miss Anne E. Dysart.

**Brownsville, Texas.**  
Rev. and Mrs. W. A. Ross.

**Montemorelos, 1884.**  
Mr. and Mrs. R. C. Morrow.

**C. Victoria, 1880**  
Miss E. V. Lee.

Missions, 10.  
Occupied Stations, 53.  
Missionaries, 369.  
Associate Workers, 11.

\*On furlough, or in United States.  
Dates opposite names of stations indicate year stations were opened.  
†Associate workers.  
For postoffice address, etc., see page below.

## Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Bibangu—Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.

E. BRAZIL—For Lavras—Lavras, Estado de Minas Geraes, Brazil. Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumby—Piumby, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas—Campinas, Estado de Sao Paulo, Brazil. For Descalvado—Descalvado Estado de Sao Paulo, Brazil. For Braganca—Braganca, Estado de Sao Paulo, Brazil. For Sao Paulo—Estado de Sao Paulo, Brazil. For Itu—Itu, Estado de Sao Paulo, Brazil. For Sao Sebastiao de Paraiso—Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil.

N. BRAZIL—For Canhotinho—Canhotinho, E. de Pernambuco, Brazil. For Garanhuns—Garanhuns, E. de Pernambuco, Brazil. For Natal—Rio Grande de Norte, Brazil. For Pernambuco—Recife, E. de Pernambuco, Brazil. For Parabyba—Rio Grande de Norte, Brazil.

CHINA—Mid-China Mission—For Tunghiang—Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China. For Hangchow—Care Southern Presbyterian Mission, Hangchow, China. For Shanghai—Care Southern Presbyterian Mission, Shanghai, China. For Kashing—Care Southern Presbyterian Mission, Kashing, via Shanghai, China. For Kiangyin—Kiangyin, via Shanghai, China. For Nanking—Care Southern Presbyterian Mission, Nanking, China. For Soochow—Care Southern Presbyterian Mission, Soochow, China. North Kiangsu Mission—For Chinkiang—Care Southern Presbyterian Mission, Chinkiang, China. For Taichow—Care Southern Presbyterian Mission, Taichow, via Chinkiang, China. For Hauchou-fu—Care Southern Presbyterian Mission, Hauchou-fu, Ku. China. For Hwaiianfu—Care Southern Presbyterian Mission, Hwaiianfu—via Chinkiang, China. For Sutsien—Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China. For Tsing-Kiang-Pu—Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China. For Tonghai—Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China. For Yencheng—Care Southern Presbyterian Mission, Yencheng, Kiangsu, China.

CUBA—For Cardenas—Cardenas, Cuba. For Caibarien—Caibarien, Cuba. For Camajuani—Camajuani, Cuba. For Placetas—Placetas, Cuba. For Sagua—la Grande, Cuba.

JAPAN—For Kobe—Kobe, Setsu Province, Japan. For Kochi—Kochi, Tosa Province, Japan. For Nagoya—Nagoya, Owari Province, Japan. For Susaki—Susaki, Tosa Province, Japan. For Takamatsu—Takamatsu, Sanuki Province, Japan. For Tokushima—Tokushima, Awa Province, Japan. For Toyohashi—Toyohashi, Mikawa Province, Japan. Okazaki—Okazaki, Mikawa Province, Japan. For Marugame—Marugame, Sanuki Province, Japan.

CHOSEN—For Chunju—Chunju, Chosen, Asia. For Kunsan—Kunsan, Chosen, Asia. For Kwangju—Kwangju, Chosen, Asia. For Mokpo—Mokpo, Chosen, Asia. For Seoul—Seoul, Chosen, Asia. For Soonchun—Soonchun, Chosen, Asia.

MEXICO MISSION—For Linares—Linares, Neuvo Leon, Mexico. For Matamoros—Matamoros, Tamaulipas, Mexico. For Montemorelos—Montemorelos, Nuevo Leon, Mexico. For C. Victoria—C. Victoria, Tamaulipas, Mexico.

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### FOREIGN MISSION TOPICS.

JANUARY—Mid-China.  
FEBRUARY—North China.  
MARCH—Mexico.  
APRIL—Africa.  
MAY—General View of the Field.  
JUNE—Industrial and Educational Missions.  
JULY—Signs of the Times.  
AUGUST—Medical Missions.  
SEPTEMBER—Japan.  
OCTOBER—Chosen.  
NOVEMBER—Brazil.  
DECEMBER—Cuba.

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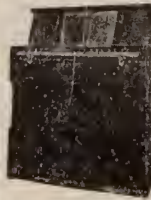
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APRIL—Christian Education and Ministerial Relief; Colored Evangelization.

MAY—Foreign-Speaking People in the United States.

JUNE—Mission Schools.

JULY—The Indians.

AUGUST—Christian Education and Ministerial Relief.

SEPTEMBER—City Missions; Evangelism.

OCTOBER—Sabbath School Extension; the Great West.

NOVEMBER—Mountaineers; Home Mission Week.

DECEMBER—Christian Education and Ministerial Relief; Woman's Work.





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